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The Canadian Jewish News

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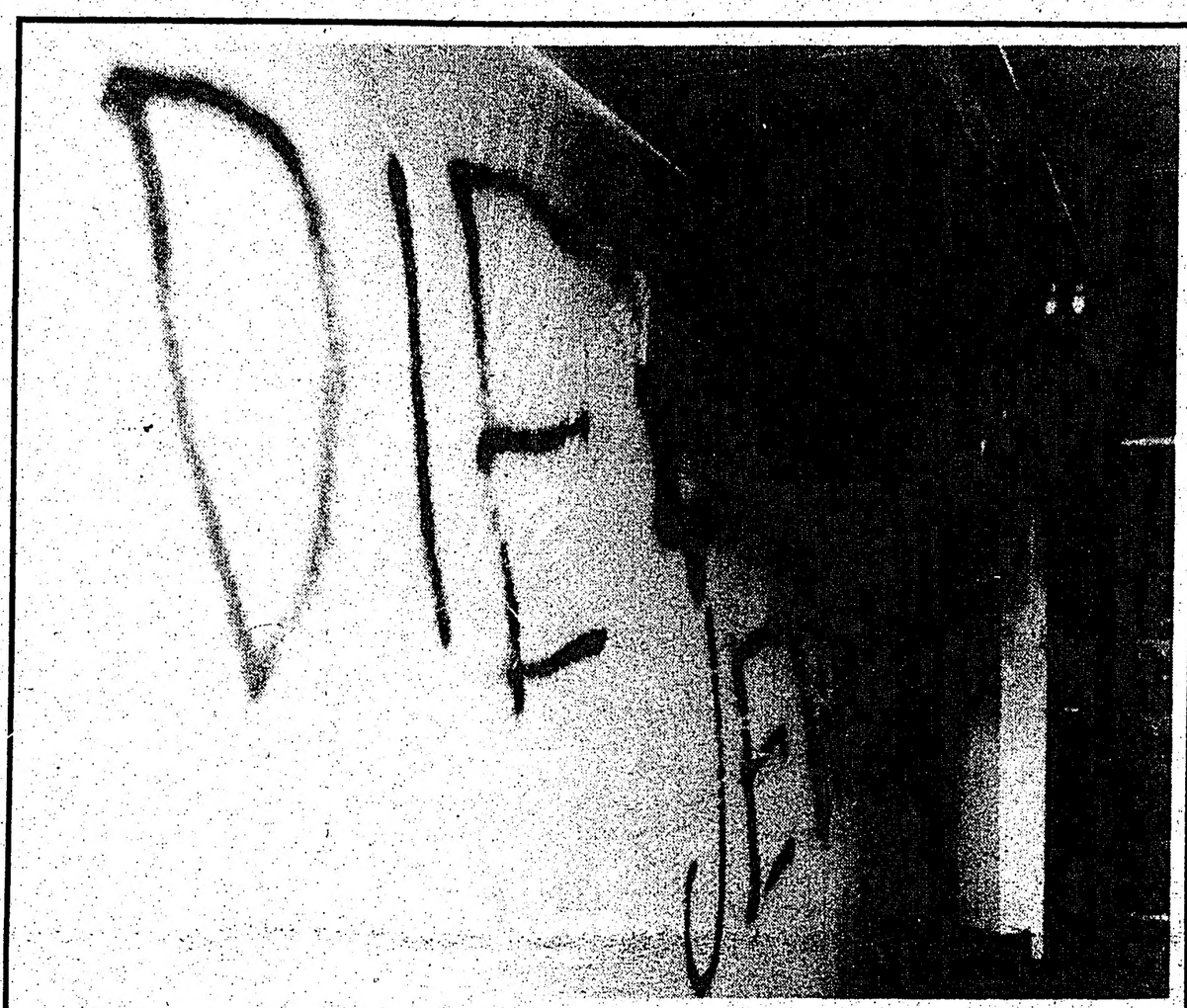

ANTI-SEMITIC ARSONIST

Anti-semitic slogans were found on walls and fixtures of Sheppard Deli in Toronto after a fire gutted the premises during Passover [CJN April 26]. Police suspect arson but no arrests have been made up to press time. [See story on page 18].

Deaths of terrorists to be investigated

TEL AVIV [JTA] — Defence Minister Moshe Arens has appointed a commission to investigate the circumstances surrounding the deaths of four terrorists when Israeli troops stormed a hijacked intercity bus early April 13, to rescue its passengers being held hostage.

At the same time, the authorities ordered the newspaper Hadoshot suspended for four days for breach of censorship. The tabloid reported the establishment of the inquiry commission before it was officially announced. The Supreme Court on Sunday rejected an appeal by the paper against the suspension.

Arens announced that the commission would be headed by Maj.-Gen. Meir Zorea, a former defence ministry comptroller, and that its report would be published. According to the defence ministry, Arens instructed Zorea to complete his investigation as quickly as possible.

The investigation was prompted by widespread media reports at home and abroad that at least one of the terrorists was taken into custody unharmed, implying that he was subsequently murdered. All four, residents of the Gaza Strip, were buried on April 15 under army supervision.

David Shipler, The New York Times correspondent in Jerusalem, was summoned to the government press office last week and was reprimanded by its head, Morton Dolinsky, for dispatching his report of the incident to New York without submitting it to the censor. He was taken to task for a "serious breach" of censorship regulations.

Reporters present when troops surrounded and then assaulted the Tel Aviv-to-Ashkelon Egged bus were quoted by Israel Radio as saying that two of the terrorists were killed on the spot. Arens was later quoted as saying that he had no reason to disbelieve the army account that the other two died of their wounds shortly afterwards, one of them on the way to a hospital.

But a photograph, taken by a Hadoshot reporter, showed one man, apparently unharmed, being led away from the scene handcuffed by two plainclothes Israeli security men. Friends and relatives later identified the man as 18-year-old Majdi Abu Jama, of Beni Shuheila village in the Gaza Strip, one of the bus hijackers.

Arens originally said the incident was being "routinely" investigated by the army. He announced the special inquiry after demands by opposition politicians and local editors for a thorough investigation of what happened after the hijacked bus was freed.

The authorities cracked down on Hadoshot, a new tabloid owned by the Schocken family, publishers of the independent daily Haaretz. While the Supreme Court upheld the 4-day suspension order, Hadoshot won a 30-day injunction against an order by the defence minister barring sale of the newspaper in army camps.

The Press Council and the Editors Committee have refused to back up Hadoshot because it "broke the censorship law."

Meanwhile, Israel announced it is in the opening stages of indirect contacts with Syria for a prisoner-of-war exchange through the International Red Cross.

The Syrians hold three Israeli soldiers captured in Lebanon who would presumably be exchanged for 290 Syrian soldiers held by Israel. Four more Israeli soldiers are prisoners of PLO dissidents and six Israeli soldiers are still listed as missing in Lebanon. There are presently about 2,700 Arabs in Israeli prisons convicted of terrorist acts or other security offenses.

In another matter, Arens denied reports from Damascus that Israel is massing troops in Lebanon's Bekaa Valley for an attack on Syrian forces.

But he warned Syria that it would be defeated if it initiated hostilities.

Syria's minister of defence, Gen. Mustafa Tlass, has claimed that Israel and the U.S. are preparing to attack his country.

Guaranteed status for Jerusalem

Israel rejects Pope's plan

JERUSALEM [JTA] — A call by Pope John Paul II for a "special internationally guaranteed status" for Jerusalem "so that one side or the other cannot place it under discrimination" has been rejected by Israel.

Foreign ministry spokesman Yosef Amihoud told reporters last week that "Jerusalem has been the capital of the Jewish people throughout history and will remain Israel's capital forever. For the first time in history, all believers in Jerusalem can enjoy full, free access to holy places and freedom of worship."

The Pope made the suggestion that Jerusalem remain an open city in a comprehensive apostolic letter addressed to Catholics in Israel and to all people of the Middle East. The letter was released before Good Friday as Roman Catholics around the world began ceremonies commemorating the death of Jesus in Jerusalem.

Noting that Jerusalem was a holy city for Christianity, Islam and Judaism, the Pope called for a lasting and "just solution" to the status of the city, which Israel declared its "united and eternal capital" in 1980.

He said he was "convinced the lack of efforts to find a just solution to the question of Jerusalem would only compromise the search for a peaceful solution to the Middle East conflict."

In 1980, when the Knesset enacted the Jerusalem Law, which affirmed that Jerusalem was Israel's united and eternal capital, the Vatican criticized the move and said that Israeli guarantees of free access for all to the city's holy places were insufficient.

The Pope, in his apostolic letter, said that in addition to maintaining Jerusalem as an open city, a Palestinian homeland and security for Israel were fundamental requirements for a lasting Mideast peace.

"For the Jewish people who live in the State of Israel . . . we must invoke the desired security and just tranquility that is the prerogative of every nation," the Pope wrote. "The Palestinian people, which have their historic roots in that land and for tens of years have been dispersed, have the natural right, out of justice, to again find a homeland and be able to live in peace and tranquility with all other people of the region."

Kollek responds

Jerusalem mayor Teddy Kollek, commenting on the Pope's message, said John Paul II ignored the complete freedom of worship available to all faiths in

[Cont'd. on page 6]

Morocco follows Egypt, breaks ties over embassy

CASABLANCA [UPI] — Morocco has broken off diplomatic relations with El Salvador and Costa Rica, the second Arab nation to do so since the two countries moved their embassies in Israel from Tel Aviv to Jerusalem (CJN April 26).

A foreign ministry statement issued last week said Morocco had severed its ties with San Salvador and San Jose in accordance with a decision adopted by the Islamic Conference Organization' Al Qods, or Jerusalem, committee.

The Moroccan move, which had been widely anticipated, followed a similar break by Egypt. Other Islamic and Arab nations were expected to adopt similar measures in keeping with the Al Qods directive.

The committee, chaired by Morocco's King Hassan II, called for an "immediate break" with the two Central American nations following an emergency meeting in the Moroccan city of Fez.

The committee also called on Hassan to fly to Washington to dissuade the United States from also moving its embassy to Jerusalem.

The conference believes the transfer of embassies would lend credence to Israel's claim to Jerusalem, which both Jews and Moslems view as a holy city.

Talks break down, teachers locked out

By JANICE ARNOLD

MONTREAL — Over 4,000 Jewish children had an extended Passover vacation last week when the boards of the four biggest day schools locked out teachers after contract negotiations reached a stalemate.

As of press time, (Monday, April 30) the 13 school branches were still closed. But the teachers' union, the Federation of Teachers of Jewish Schools and school boards were expected to enter into conciliation with an arbitrator from the provincial department of labor Monday night.

The four boards agreed to conciliation after more than 1,000 angry parents turned out for an information meeting, called by the boards, at the Queen Elizabeth Hotel last Wednesday night, the day the lockout went into effect.

Parents demanded that the schools be reopened the following morning and many in the audience bitterly criticized the boards' handling of the situation.

Some felt their children were being held up "for ransom." One mother called the lockout "a clumsy use of confrontation politics."

Boos and catcalls were heard throughout the evening as emotions ran high.

Speaking on behalf of the boards at the meeting were the presidents of the four schools: Ted Lebovics, of United Talmud Torahs of Montreal; Freda Rashkovan, of Jewish People's schools & Peretz Schools; Edward Victor, of Solomon Schechter Academy; and Brenda Gewurz of Hebrew Academy.

Myer Bick acted as moderator. Also on the panel was the lawyer the boards have hired in this dispute, Guy Dufour.

For many parents, news of the lockout came as a surprise. The day before the Passover holidays began, they were informed by letter that the schools would not reopen as scheduled April 25 (April 26 in the case of Hebrew Academy).

Negotiations between the teachers and boards, however, have been under way since September, after the teachers' contract expired Aug. 31, 1983.

The last proposal from the board on April 13 was rejected by 98% of the teachers, according to the federation.

The main issue of contention is a request by the boards that the teachers increase the time they spend teaching in the classroom without more pay.

The dispute most directly affects high school teachers, but elementary schools have been closed as well.

Specifically, the boards have asked the teachers to teach 29 rather than 26, 45-minute periods a week next year and then 30 periods the following year.

The actual time the teachers are required to be at the school would not be lengthened; it would remain equivalent to 33 periods. The boards say the teachers made no counter offer.

The boards, most of whose members are parents, say financial constraints have left the schools no alternative but to increase the teachers' work. Their salaries, they say, represent 85% of the schools' total budget.

[Cont'd. on page 7]

World-National

Jackson fans, not lessens racial bigotry

By
RABBI W. GUNTHER PLAUT

It is obvious by now that Jesse Jackson will be a force to be reckoned with in American politics. He may or may not be able to broker the Democratic nomination, but without his public support a good deal of the Black population may be moved not to vote for the Democratic candidate. And without the Black vote no Democrat can hope to beat President Reagan.

Rabbi Plaut

There can be little question that the Rev. Jackson — who these days displays very few Godly qualities — has a large streak of bigotry in him. He complains that few whites vote for him, while Blacks still vote for whites. Understandably so. I don't personally give a hoot whether a candidate is black, brown or white, but that does not mean that I would vote for Mr. Jackson who has a habit of fanning rather than lessening racial prejudice.

Blamed German Jews

Anti-semitism is part of his vocabulary. "Hymietown" is only the latest of his anti-Jewish comments.

I remember that 11 years ago he was reported to have blamed the "German Jews" around President Nixon for the administration's insensitivity to the poor (he was referring to John D. Ehrlichman who had some Jewish ancestors and R. H. Haldeman who had none). When a boxing match was scheduled between a Black American and a white South African, Jackson called attention to the fact that this "humiliation" was sponsored by two Jews.

And a few years ago on CBS's 60 Minutes he said, "With all the talk of the Black-Jewish alliance, we don't own radio stations together, we don't own banks together, we do not share the ownership of the industries."

A sense of power

The Anti-Defamation League has issued a 19-page summary of Jackson's statements on Israel (including his conversations with and embrace of Yasser Arafat) and the Jews.

But as I have pointed out previously in this column, that does not give Jews, whether in the United States or Canada or elsewhere, a warrant to come down on Blacks. For reasons that have very little to do with anti-semitism, Jackson has managed to move the Black community into a new era of self-esteem. Martin Luther King Jr. gave American Blacks a sense of pride. Jesse Jackson is the first to give them a sense of power.

Our own Jewish acquisition of this sense does not lie so far in the past that we should not remember how it felt when we had this self-perception for the first time and began to act on it. American Blacks in large numbers embrace Jackson not because he has exhibited an anti-semitic strain but because he has helped them arrive with remarkable force on the stage of political power.

No licence to hate

In this respect Leonard Fein, editor of **Moment** magazine, reminds Jews not to let their own prejudices stand in the way of good judgment and decency. Says he: "It is inappropriate for those who regularly refer to "shvartzes," sanctimoniously to condemn those who use "Hymie." It is time for us to stop behaving as if we have not yet recuperated from the traumas of the 1960s. It is time for us to stop pretending that our history of persecution has immunized us against prejudice. It is necessary that we remind ourselves in the wake of Jesse Jackson's offences, that the bigotry of others does not offer us a hechsher, a licence, for hate."

"We are a community of survivors"

Greek Jewry shattered during war

By
SHELDON KIRSHNER

Children, teachers at Athens Jewish day school. [Sheldon Kirshner photo]

ATHENS —

The Jews of Greece go back to biblical times, but the one single event which completely overshadows Greek Jewish history is the Holocaust.

When the German army invaded Greece on April 6, 1941, the fate of Greek Jewry was sealed. Sixty-five thousand Jews, some of whom could trace their geneology to slaves forcibly brought to Greece from the kingdom of Judah, were suddenly endangered.

The Nazis, aided by a compliant Bulgarian ally, did their work well. The Germans rounded up the Jews of Salonika — where 90% of Greek Jews lived — and later dealt with Greeks of Jewish descent who had survived the fairly benevolent Italian occupation elsewhere in Greece.

Capitulating to German demands, Bulgaria dispatched to concentration camps Greek Jews in Macedonia and Thrace, regions the Bulgarians had occupied during World War II.

When Greece was liberated from the Nazi yoke, Greek Jewry and its institutions were devastated. There were no more than 10,000 survivors. In the late 1940s, while a civil war convulsed Greece, several thousand Jews renounced their citizenship and immigrated to Israel.

By the mid-1950s, Greece was home to some 5,000 Jews, practically all of whom had made it through the Holocaust.

"We are a community of survivors," says Nikos Stavroulakis, the director of the Jewish Museum in Athens. "The shock of the war is still enormous."

Today, 6,000 or so Jews live in Greece, manfully trying to maintain the integrity of a community which was so irreparably shattered by the Nazis in just a few short years.

Greek Jews, the overwhelming majority of whom are Sephardic, are concentrated in Athens (3,000), Salonika (1,100) and Larissa (350). Smaller communities exist in places like Volos, Ioannina, Trikkala, Chalkis and the Aegean island of Corfu.

Ironically, the president of the Central Board of Jewish Communities in Greece, Joseph Lovinger, is Ashkenazic.

Sixty-nine years old, and looking fit, Lovinger left his native Hungary in 1933 for a new life in Athens.

Lovinger, the chairman of a pharmaceutical firm, speaks with a slight Hungarian accent. But, in common with his fellow Greek Jews, he is well integrated into the general society.

Jews in Greece, being almost entirely natives in a population numbering some 9 million, are found in every sector of the economy. There are doctors and lawyers, taxi drivers and teachers, merchants and civil servants.

Until 1983, David Sefardi was general secretary of the ministry of health. Before he stepped down, a Jew was director of the Greek Electricity Company. Several years ago, a Jew attained the rank of brigadier-general in the army, and now, there is a Jewish colonel in the air force.

Greece, since winning independence in 1821, has recognized the civic and political equality of its Jewish citizens.

During World War II, the Greek Orthodox archbishop issued a rather emotional appeal to the Quisling prime minister to prevent the deportation of Jews to concentration camps in Poland. He also gave instructions to monasteries and convents to shelter Jews.

And yet the Greek Orthodox Church is, and was, a carrier of religious anti-semitism.

Lovinger, who heatedly denies that anti-semitism is a problem in contemporary Greece, acknowledges that the church is unsophisticated, inasmuch as it still preaches the Jewish deicide of Jesus.

A rabbi, who prefers to remain anonymous, observes: "As an institution, the church is still in the Middle Ages. The age of ecumenism hasn't reached the church. It's still closed, and Jewish-Christian dialogue under church auspices is not well advanced."

Acts of religious discrimination against Jews now constitute a crime in Greece, thanks to a recent penal code amendment passed by parliament. Under it, an individual found responsible for activities leading to religious discrimination against a religion recognized by the constitution is liable to punishment of up to two years imprisonment.

Lovinger, who for 10 years had been pushing for such an amendment, got a receptive hearing from the Socialist government, headed by Prime Minister Andreas Papandreou, which has been in power since the autumn of 1981.

Papandreou, in a twist of irony, inadvertently set off a spasm of anti-semitism in 1982 when, during the war in Lebanon, he compared Israel's invasion with the Nazi genocide of Greek Jews.

"It was a very bad time for us," says Lovinger.

"The state-run media took a strong pro-Arab attitude and, for the public, there was a direct link between Greek Jews and Israel," points out Rabbi Elie Sabetai, who is one of six rabbis in this country.

As a result of the ensuing uproar, which no doubt tarnished Greece's image among Diaspora Jews, policemen were assigned to guard Jewish institutions and synagogues.

Papandreou himself, in response to fears expressed by Greek Jewish leaders, said that Greece and the Greek people are not anti-Jewish.

"Papandreou is an emotional man, and he was shooting from the hip when he drew a comparison between Israel and the Nazis," explains Lovinger. "Papandreou is not anti-semitic. Nor is he anti-Israel, just anti-Begin."

In Lovinger's views, the crisis of 1982 has passed.

And, while he makes no bones about the existence of some 15 far-right or simply fascist groups in Greece, he contends that they are insignificant and do not pose any threat to Jews.

The real, long-range problem facing Greek Jewry is not anti-semitism, but survival in a communal sense, says Rabbi Sabetai, who ministers to the needs of smalltown Jews.

Religious life is exceedingly weak and, while Jews are generally traditional - minded, they seldom go to synagogue. "What we have is a problem of indifference to Judaism from a strictly religious viewpoint."

Mixed marriage is something of a concern today because civil marriage is now possible in Greece. Lovinger, for one, expects intermarriage to increase in the years ahead.

This factor, when combined with the Jews' low birth rate, can induce gloom among Jews who fear for the future of the community.

Such pessimism, however, is absent in Athens' Jewish day school, in the airy suburb of Psychio.

Efigenia Antonioy, the genial director, has 150 students, aged 4 to 12, in her school. Eighty-five percent of Athens' eligible Jewish children attend. (There are also Jewish schools in Salonika and Larissa.)

The school she notes in an interview, has been praised for excellence by the minister of education. Besides offering a secular curriculum, it gives its students Hebrew and religious studies. Ladino, the medieval Sephardic language which emerged in Spain, is also taught.

Two of the 14 teachers are Israelis, having been sent to Greece by the Jewish Agency.

Ms. Antonioy, who claims that half of the community's budget is allocated to Jewish education, looks forward to the day when a high school can be constructed.

But this may be a far-off dream, since the Greek government does not provide funds to Jewish schools.

Don't compare us with PLO Indians say

MONTREAL —

At least one Indian tribe says it does not want to be associated with teachers' union leader Yvon Charbonneau's attempt to lump the situation of Canada's native peoples with that of the Palestinians.

A 2-day symposium, organized by the Mouvement quebecois pour combattre le racisme — which Charbonneau founded — on the "rights of colonized peoples" was held recently at the University of Quebec at Montreal.

It dealt specifically with the land dispossession of Black South Africans, North American Indians and Palestinians in the Middle East.

Three members of the Montagnais tribe, including two former chiefs, sent a letter to Charbonneau protesting the association. They wrote:

"If it is true that the Amerindians, and especially the Montagnais of Quebec, have lost a lot of their ancestral territories and still suffer a certain racism, it is false and dangerous to associate or even compare the problems of the PLO or apartheid in South Africa with our claims.

"Our attitude was always peaceful, as are the means to reach our goals and we refuse to be associated with such a symposium which can only damage our people's image."

The letter was signed by Daniel Vachon, Paul-Emile Fontaine and Claire Jordan. The Montaignais live in northeast Quebec, near Sept-Iles.

Charbonneau was a moderator at one of the panel discussions on racism during the symposium, attended by about 80 people.

Refused entry visa

One of the guest speakers was to have been Hilarion Capucci, a Greek Catholic archbishop convicted of arms trafficking in Israel in 1974. However, the department of external affairs refused to allow Capucci an entry visa. He was sentenced to a 12-year prison term for gun-running to the Palestinians, later reduced to three years after the intervention of the Vatican.

The substitute speaker was Ilan Halevi, billed as an Israeli journalist and author. An Israeli consulate official said Halevi had represented the PLO at an international conference.

Doubts Israel's control can be reversed

What to do about West Bank subject of study

By DAVID FRIEDMAN

WASHINGTON — Meron Benvenisti, former deputy mayor of Jerusalem, said here last week he "seriously doubts" Israel's control of the West Bank can be reversed.

But he said none of Israel's political parties and neither hawks nor doves have faced up to the question of how Israel can be a Jewish state when it has more than a million West Bank Arabs under its control.

The same policy practiced by Jordan

His remarks were made at a press conference at the American Enterprise Institute (AEI) at which he presented his study, The West Bank Data Project; a Survey of Israel's policies," published by the AEI.

Benvenisti said that Israel does not have to annex the West Bank or even extend Israeli law onto it as it did on the Golan Heights since it can take "incremental and small steps."

He explained that during Israel's nearly 27 years of occupation it has frozen the land available to Palestinians for growth and development to the 1968 level, with the Palestinians maintaining 3½ million dunams of the 5½ million dunams on the West Bank.

Individual Palestinians have prospered under this system but Israel has not allowed the West Bank to develop as a community, Benvenisti said. He noted this was the same policy practiced by Jordan during its occupation of the West Bank.

Benvenisti said that Israel has enough land on the West Bank to eventually settle the one million Jews the Likud government envisions for that area. This is because most of the new settlers are suburbanites and not farmers.

The first two waves of settlements were in the Jordan Valley under the Labor government and the Gush Emunim settlements under Likud, Benvenisti said.

He said that there are not enough people with the ideological motivation to increase those two types of settlements.

He said the government is now concentrating on suburban settlements that will be less than 30 minutes drive from either Tel Aviv or Jerusalem, and expect thus to reach its goal of 100,000 settlers on the West Bank by the end of the decade.

Problem no longer military occupation

Benvenisti said the government's aim is to create a constituency of West Bank settlers that would be large enough to prevent any future government from withdrawing from the area.

Benvenisti said the problem is no longer military occupation but what to do with the people in the area. He said all the parties involved including the United States prefer to maintain the "friction" that it is military occupation since that is easier to deal with rather than face "reality."

He said he did not care whether settlements were legal or illegal. What mattered was the reality of the situation, he added.

Benvenisti said he doubted the U.S. could be helpful in finding a solution because he charged it was incapable of the political involvement necessary. "He should not look for any external power to do the work," he added. "We have to do the work ourselves."

He also maintained that it is the Arab countries and the Palestine Liberation Organization more than Israel that have "emasculated" the Palestinians on the West Bank by refusing to allow them to select their own leaders and labeling any attempt at West Bank to deal with Israel as treason.

He said the Israeli Arabs and the West Bank Arabs must be allowed to develop their own leaders.

When challenged about including the Israeli Arabs with the West Bankers, he said if the "green line" between Israel and the West Bank is erased for the Jews, then it also has to be erased for the Arabs.

Benvenisti rejected any chance that the Israeli policy on the West Bank resembles the apartheid practiced by South Africa. He said South Africa established apartheid because the whites there see the Blacks as a threat while the Israelis see the Arabs under their control only as a "nuisance."

He said while the Arabs may be unequal in Israel there never will be an apartheid system. Nor would Israel ever consider expulsion of the Arabs from Israel, or the occupied territories.

At the U.S. state department, Benvenisti's views that Israel's occupation of the West Bank is nearly irreversible were rejected by an official who said it's not too late for a negotiated resolution of the conflict "based on Israel's return of territory in exchange for a just and endurable peace."

The department said the U.S. is still committed to President Reagan's Dept. 1, 1982 Middle East peace initiative and the President's view that United Nations Security Council Resolution 242 commits Israel to a withdrawal on all fronts after a negotiated settlement.

Survivors of Holocaust will mark anniversary

TORONTO —

In May 1985 it will have been 40 years since the Nazi tyranny was finally crushed and the death camps liberated.

To commemorate that historic anniversary, the Canadian Holocaust Remembrance Committee under the chairmanship of Aba Beer is planning a gathering of Holocaust survivors in Ottawa next May.

Coupled with the celebration of the liberation will be a commemoration for the six million who died and an appreciation to Canada for the opportunity afforded to build new lives in freedom.

The committee also hopes the event "will raise the consciousness of the Canadian people to the consequences of racism and discrimination, and ensure that the lessons of the Holocaust are not forgotten," says Beer.

Survivors, their families and friends are invited to make plans to travel to Ottawa to attend.

For more information, contact Gerda Frieberg at [416] 223-7090.

Daily chapters

Thursday, May 3 is the first of Iyar. Continue the readings from the Prophets with Haggai 2.

On Friday, read the portion of the week, Leviticus 21:24 (Emor), and on Shabbat, the haftorah, Ezekiel 44:15-31.

Continue the reading of the Prophets for the rest of the week with one chapter a day of Zechariah — except on Monday, May 7.

That day is Yom Ha'atzmaut, Israel Independence Day. The special haftorah for that day is Isaiah's vision of the ingathering of the exiles, chapters 10:32 to 11:12.

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

Question: As an employee in a law office it has become apparent that there are times I am called to sign a document which says "sworn before me." Is there any impediment to a Jew swearing an oath on the Bible as to the truthfulness of the contents of the document he is signing or of the testimony he is giving on a legal proceeding? — Ilsa Rivers, Toronto.

Rabbi Burak

Since the Third Commandment in the Ten Commandments forbids perjury and all profane swearing, one could feel that there is nothing wrong with taking an oath when you are convinced that what you are saying is the truth. But, as Chief Rabbi J. H. Hertz z.l. points out, in his commentary on Exodus, Chapter 20:7, "In various ages, saintly men have avoided swearing altogether. The Essenes, a Jewish section the days of the Second Temple, held that 'he who cannot be believed without swearing is already condemned.' 'Let thy yea be yea, and thy nay, nay,' says the Talmud."

What our classic Codes said on this subject is left unstated.

In Deuteronomy, Chapter 6:13, we have another biblical rule on oath-taking: "Thou shalt fear the Lord thy God, and Him shalt thou serve, and by his name shalt thou swear." While the sense of these words is positive, Chief Rabbi Hertz again tells us in his commentary "that the truly pious refrain from all oaths."

The Talmud, however, takes the above verse and places beside it the text of Exodus, Chapter 22:9-10: "If a man deliver unto his neighbor a donkey, or an ox or a sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it; the oath of the Lord shall be between them both, to see that he have not put his hand into his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution." It places beside this verse, a verse in Psalms, Chapter 119:106: "I have sworn, and I will perform it," and concludes in Tractate Temurah, 3B, that one may take an oath. See Rashi there.

Maimonides, in his Code, Book 6, Oaths, Chapter 11:1, takes an even stronger stand. Not only are you permitted to take an oath to uphold the truth, but it is mandatory that you take it. It glorifies the Holy One, blessed be He, when we swear to the truth.

Nachmanides, however, is of the opinion that all we may deduce from the biblical texts is that one may take an oath; but, if you want to avoid it, that's well and good.

It is no wonder, then, that we find in the responsa of the Chassam Sofer, H. M. number 90 this query: "Whence does come this principle, so customary on our tongues, that an oath even when true is a sin?"

The questioner knew that the statement is found in Sefer Chassidim, numbers 218-219, but wanted to know the authority on which it is based. Actually, it is the opinion of the Midrash, Zohar, and Jerusalem Talmud, as Margolious notes in his footnotes.

This leads the Sephardic Chief Rabbi of Tel Aviv to advise a friend to be ready to lose his money rather than take an oath, even when the truth is with him.

In our courts in Ontario, have we not the right to affirm the truth rather than take an oath? Devout people take this position, as Hertz so correctly noted, long ago.

Govt. to investigate North Yemen Jews

MONTREAL —

The department of external affairs has promised to look into the situation of the Jews in North Yemen, according to Canadian Jewish Congress.

CJC was in contact with the department recently because of press reports from that Arab country that there has been severe persecution of Jews. "Recent reports indicate that they are being severely persecuted because of their religion," said a CJC spokesman.

Yemenite Jews trace their history in the area back to the arrival of King Solomon in the 10th century BCE, he said. Although most of the community has settled in Israel, approximately 1,000 remain today.

Calm called for in catechism issue

MONCTON, NB —

Dr. Francis Weil, president of the Tiferes Israel Synagogue here, has called for a toning down of the controversy which erupted in this city after a Jewish mother charged that non-Catholic pupils were discriminated against during catechism classes in the French-speaking public schools of District 13 (CJN April 12, 26).

Weil, who is a professor of physics at the Catholic University here, warned of a possible backlash against Jews within the Catholic community over what he does not consider to be a Jewish vs. Catholic issue, the Moncton Times-Transcript reported.

The newspaper quoted Weil as saying that public statements by both groups could lead to animosity on the part of some and the victims could be the Jewish children in the district.

"It could wind up being an embarrassing situation for these youngsters," Weil said, adding that he did not want to see anything "spoil" the "very good" relationship that has existed between Jews and Catholics over the years.

Natania Etienne, whose two children attend District 13 public schools, charged recently that they and other non-Catholic pupils were discriminated against and stigmatized because no alternative classes were provided for them while catechism was being taught. She said they were forced to linger in the school corridors, a charge denied by District 13 superintendent Yvon Ouellette who said they could "go to the library."

Alternative classes are provided for grades 1 through 6 but not for grades 7 through 12.

Rabbi Michael Wolff, of Tiferes Israel, agreed with Weil that relations between Catholics and Jews in this community have been "excellent" and said he hopes requested changes in catechism would not disrupt them, the Times-Transcript reported.

He did say earlier that District 13 officials were putting "a lot of pressure" on non-Christian pupils by teaching the catechism and not providing alternative classes for the older pupils.

According to Wolff, the question in the district is not anti-semitism. But Donald Jubas, president of B'nai B'rith in Canada has charged that the catechism textbooks contain "anti-Jewish" material such as the charge of deicide against Jews.

Weil was quoted by the Times-Transcript as saying that his two children have been treated very fairly in the District 13 schools they attend.

He noted further that Jews in the Moncton area have attended the district schools for generations without incident. But Weil also contended that some priests fear that the current controversy may result in a backlash against Jewish students, the Times-Transcript reported.

Hearing on Refuseniks

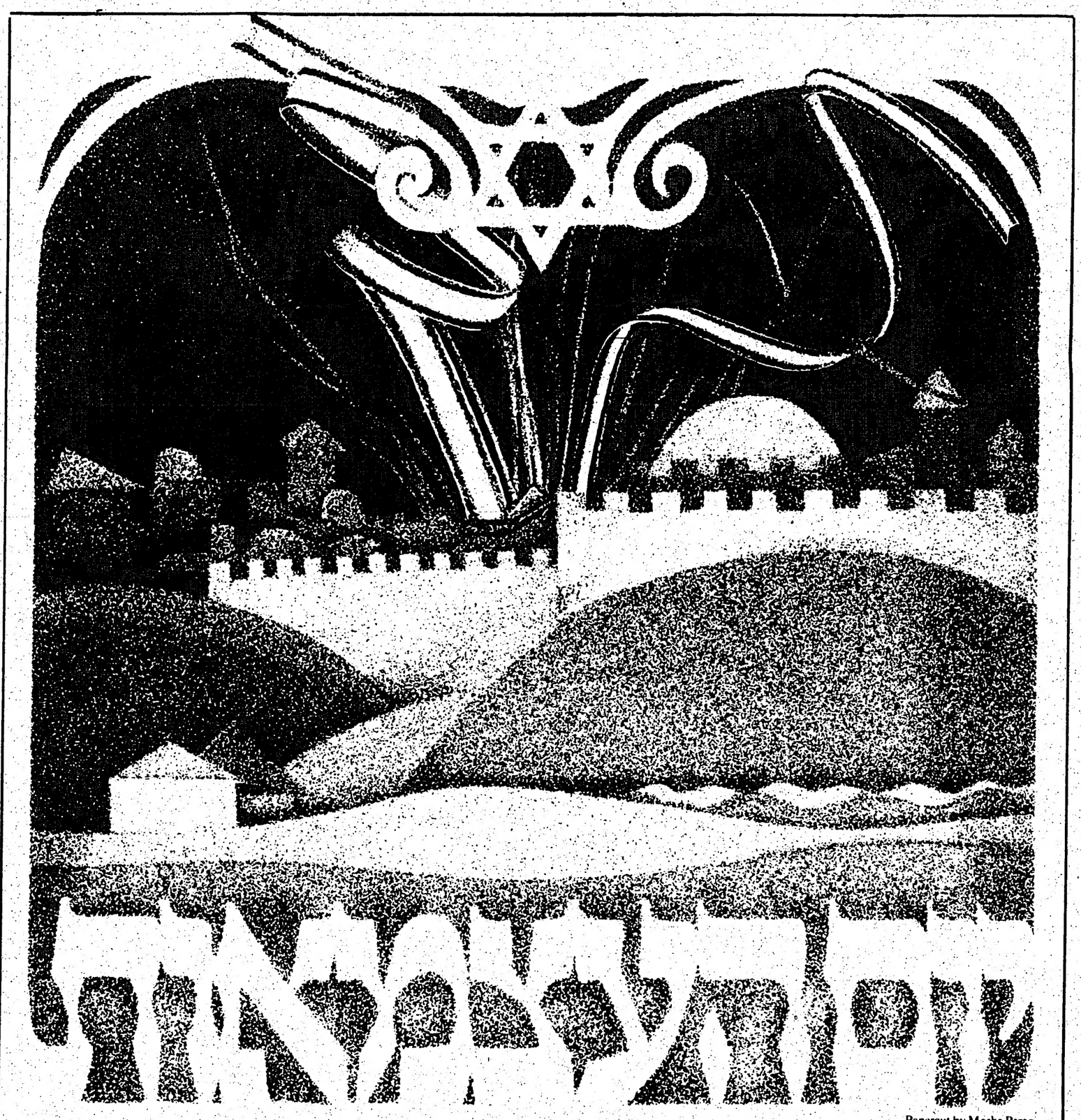
OTTAWA —

The Canadian Parliamentary Group for Soviet Jewry will hear from families of Refuseniks and from Lev Utevsky, a former Refusenik now living in Israel, during a day-long hearing on Monday, May 14.

The sessions, to which the press and public have been invited, will run from 9.30 a.m. to 12.30 p.m. and from 3 to 6 p.m. in Room 308 of the West Block of the House of Commons.

The group, which has well over 200 members drawn from the Senate and the Commons, is the largest federal parliamentary group, and the largest group for Soviet Jewry of any Western legislature.

Members of the group from all three parties will sit as a task force to hear testimony and question witnesses, including McGill professor Irwin Cotler, the immediate past president of Canadian Jewish Congress.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Appeal made to 15 countries

Europeans are asked to help free Soviet Jews

[Compiled from JTA despatches]

Members of the parliaments of 15 European countries are being asked to sign an appeal to the Soviet Union for clemency for Russian Jews jailed because they wish to emigrate.

The appeal was drafted by the Paris office of the Interparliamentary European Conference.

Jean Poperen, chairman of the office, told journalists last week it has been circulated to the 15 countries participating in the conference who will convene in London July 3 to discuss the plight of Soviet Refuseniks.

The appeal will be presented, with appropriate signatures, to the Soviet embassies in each of the countries.

The draft already has been signed by 300 members of the Swedish parliament.

It calls for amnesty of Jews who have been jailed or harrassed by Soviet authorities and for the authorities to allow Soviet Jews to emigrate or to practice their religion in the USSR if they wish, without harassment.

Poperen noted at a press conference that only 1,314 Jews were allowed to leave the Soviet Union in 1983. In comparison, 51,328 were permitted to emigrate in 1979.

He expressed concern over the decision by Moscow to prolong arbitrary detentions and to repress Soviet citizens who have contacts with foreign countries.

Meanwhile, five Soviet Jewish activists, including two former Prisoners of Conscience, issued a special Passover message which was received by the New York-based Student Struggle for Soviet Jewry [SSSJ].

"We, Jews of the USSR, send our greetings and best wishes to the State of Israel and to the Western Jewish communities for Passover," their message declared. They added:

"You, our dear free brethren, are doing your utmost to secure the exodus of Soviet Jews. While raising glasses of Passover wine, all of us will wish health and strength to Anatoly Scharansky, Joseph Begun and other Prisoners for Zion. Know that they will never give up. Know that we, Soviet Jews, will never give up."

The Passover message was signed by the Goldstein brothers; Elizabeta Bykova of Tibilisi; Ida Nudel, who was exiled from Moscow to Benderg; and Lev Furman of Leningrad, who teaches Hebrew unofficially. Isa Goldstein and Nudel are former Prisoners of Conscience.

SSSJ officials in New York also released last week a letter that imprisoned Soviet Refusenik Anatoly Scharansky sent to his mother, Ida Milgrom.

He wrote that he spent Sabbath reading Solomon's proverbs and dreaming of freedom in Israel.

"Would it not be nice," he wrote, "to lie down somewhere on the beach in Eilat . . . to go for a swim in the Red Sea!"

Israel denies charges of Nicaragua arms sale

By DAVID LANDAU

JERUSALEM [JTA] — Israel issued a categorical denial last week that it is supplying arms to Nicaragua rebels and denounced reports that it was doing so as "baseless rumors."

The denial, by foreign ministry spokesman Yosef Amihood, followed a report in the United States on NBC television news that Israel was supplying Soviet-made weapons to rebels fighting the Sandinista government, at the behest of the U.S.

In its report from a Contra rebel base in Honduras, NBC showed a 47-year-old C-47 transport plane landing at an airstrip some 110 miles from Managua bringing supplies for the 11,000 U.S.-backed guerrillas fighting to topple the leftist Nicaragua government. Contra leader Enrique Bermudez told NBC: "He received some weapons from Israel. The weapons were taken from the PLO in Lebanon" during the war.

NBC claimed that Israel was supplying 25% of the rebels' arms under an agreement reached during a visit in 1982 to Honduras by then Israel defence minister Ariel Sharon.

The report said the rebels wanted Soviet weapons because they could supplement them with arms captured from Nicaraguan forces which were supplied by Cuba and the Soviet Union.

NBC also said that the aged C-47 plane that served as the Contras lifeline was supplied by the U.S.

Amihood, in his statement, said Israel "denied altogether these baseless rumors . . . They are ridiculous. This is a mean attempt to slur Israel's standing abroad and international reputation."

A foreign ministry official said the denial applied equally to the rumors that Israel was extending military training aid — also at the behest of the U.S. — to the government forces of El Salvador.

* * *

NAMIBIA CHARGE

NEW YORK [JTA] — "While the CIA has been linked to mines in Nicaraguan harbors, the Israelis have been supplying explosives so that South Africa can mine Namibia's border with Angola," New York Magazine writes in its current issue, using a new book as its source.

The book, The Unnatural Alliance, by British journalist James Adams, claims, according to the magazine, that Israeli anti-terrorist experts have been training South African troops who are fighting Namibia's efforts to gain independence.

"The equipment, the training in anti-terror tactics the Israelis successfully used in Lebanon, make Israel responsible for the success of (South African) strikes into Angola," the magazine quoted Adams as writing.

According to Adams, there are about 300 Israeli advisors in South Africa and South African sailors are being trained in Haifa.

Maps donated

JERUSALEM — A collection of rare antique maps — the largest of its kind in the world and worth well over $1 million — was dedicated recently at the Jewish National and University Library (JNUL) on the Givat Ram campus of the Hebrew University of Jerusalem.

The collection, donated by Eran Laor of Jerusalem and named for him, is made up of about 4,000 items, including maps, atlases and travel journals and includes the first map ever printed, produced in Germany in 1475, and depicting Eretz Israel.

Another unusual map, from 1736, was drawn by a monk at the Santa Caterina Monastery in the Sinai. It is a montage portraying events that took place in the region from the Exodus until the artist's lifetime.

Another purports to be a map of the military roads of the Roman Empire.

An item from 19th century Germany shows a Jew gazing longingly at a map of Eretz Israel.

Laor, now in his 80s, amassed his collection over three decades, most of which were spent in Geneva where he served for 25 years as treasurer of the Jewish Agency in Europe. Most of the maps are related to the Land of Israel or the Jewish people.

Nazi hunter given Legion of Honor

PARIS [JTA] — Nazi hunter Serge Klarsfeld has been awarded the Legion of Honor for services "rendered to France and humanity as a whole." A senior member of the French government will make the actual presentation next month.

Several other Jews were also given the coveted award: Jean Schowoebel and Lucien Israel, both highly respected university professors; Marcel Lupovici, a motion picture and theatre producer; and Pierre Schwinte, a mathematician.

Study medicine in Israel

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Applications are now being accepted for the second entering class — starting Fall, 1984 — of the Touro-Technion Program. The program, which leads to an M.D. degree from one of the world's great teaching and research centers, offers qualified college graduates a unique American-Israel educational experience.

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World-National

Upbeat Independence Day speech from Shamir

Normal ties would benefit Lebanon and Israel

JERUSALEM —

Prime Minister Yitzhak Shamir stressed in a message this week on the occasion of Israel's 36th Independence Day, that "we have no dispute with the people of Lebanon and wish them well."

However, it was Israel's obligation, he said, "to make such security arrangements as will ensure that Lebanon will not be used as a base for attack against our northern population."

In the north, he said, Israel was striving to consolidate the positive results of Operation Peace for Galilee.

He said it had "enabled our people to lead normal lives without fear of attack and without the necessity for children, in particular, to spend night after night in shelters."

Despite the continuing conflict in Lebanon, he hoped to see the emergence of "a strong central government that will recognize the mutual benefits that could arise from normal relations with us."

He said more than 30,000 Jews now live in Judea, Samaria and Gaza.

"By their very presence in those Jewish communities," he said, they have "reaffirmed our right to live in every part of Eretz Israel. We firmly believe that this will contribute to peace and enhance the prospect of peaceful coexistence."

He took pride in Israel's maintenance of close diplomatic relations with many countries, and pointed out:

"In the past year, we have seen some movement towards the restoration of ties with us by countries that had severed them because of political pressures.

"Of course, our most important relationship is with the United States, the leader of the free world, and I am happy to say that those relations are now better than at any previous time.

"We have found that, in addition to the values and principles we share, we also have many common perceptions, common goals and common interests. This is the cornerstone of our policy and the basis for real peace, security and stability in the Middle East."

He discussed briefly Israel's soaring inflation:

"Although we are facing economic problems, our economy is basically sound and we are confident that we shall overcome the present difficulties. We have attained a high degree of technological capability and of industrial development."

Israel, he said, was one of the few countries in the world still seeking to increase its population by immigration.

He reiterated: "Aliya is our mission. We have decided to bring to this land as many of our Jewish brethren as possible. This is after all, the principal purpose of our country."

He paid tribute to Israel's accomplishments over the past 36 years.

"At the beginning," he said, "we were only 600,000 Jews in Eretz Israel. Now we are more than 3½ million, including immigrants from all parts of the globe who have been educated, housed and integrated into one nation.

"The challenge of aliya remains uppermost in our national priorities and our efforts to rescue Jews from areas of danger continue unabated.

"In recent years the lives of tens of thousands of our poorer families have been transformed by Project Renewal, which turned out to be one of the most successful urban renewal programs in the world.

"The democracy we have established and maintained is unique in our region, and it will again be expressed in the forthcoming Knesset elections."

In this Independence Day message, Israeli President Chaim Herzog said:

"Today one-quarter of the Jews in the world live in Israel, and this fraction of the Jewish people carries on its shoulders the ultimate responsibility for the collective Jewish fate and future.

"In its growth and its response to the challenges of history, Israel has enjoyed the remarkable partnership of much of Diaspora Jewry. To strengthen this partnership we must act together to counter the terrifying inroads of assimilation.

"Jewish education, widespread and vital and shored up by personal contact with Israel, must be a priority of extraordinary importance everywhere."

Israeli Holocaust services

JERUSALEM [JTA] —

Israel honored the memory of the six million Jews who perished in the Holocaust and paid tribute to the Jewish volunteers who battled the Nazis during World War II in the armies of the Allied powers and in the various underground movements in occupied Europe.

The annual Martyrs and Heroes Memorial Day began Saturday with ceremonies at the Yad Vashem. Premier Yitzhak Shamir told the capacity audience that the spirit of the six million Holocaust victims guarded Israel in all of its wars and assured its victories.

"The suffering of the people of Israel is also its strength," Shamir declared.

Gideon Hausner, chairman of the Yad Vashem, criticized the world which remained silent while Jews were being annihilated by the Nazis. He recalled America's closed door policy toward refugees at the time. Had it been otherwise, millions might have been saved, he said.

At a rally on Mt. Herzl, Defence Minister Moshe Arens eulogized Jewish volunteers who had fallen in the ranks of the British army during World War II.

He said some 1.5 million Jews fought in the armies and the underground movements.

Arens also observed that had the Allies given top priority to saving Jews, hundreds of thousands could have been saved.

Rabbi Graubert was great scholar

TORONTO —

Word has been received here by Nachman Shemen, executive director of the Orthodox Division of Canadian Jewish Congress, of the recent death in Chicago of Rabbi David Graubert, formerly of Toronto, at the age of 77.

Rabbi Graubert, the son of the late great Rabbi J. L. Graubert, was head of the Conservative Beth Din for the mid-west.

Born in Stashiver, Rabbi David Graubert was described by Shemen as "a great scholar," who contributed frequently to encyclopedias and to the media.

Shemen was a close friend of the rabbi.

The funeral was held in Chicago.

Israeli banks lose money for first time in years

JERUSALEM [JTA] —

For the first time in many years, Israeli banks last year lost money — hundreds of millions of shekels — according to financial reports published at the end of April.

[In Toronto, a spokesman pointed out that the Israeli banks in Canada operate under Canadian banking laws and that the losses of their Israeli parents in no way affect their operations in this country].

Banking officials in Israel blamed the government's economic and fiscal policies for the banks' losses. One banker said these policies had caused a public loss of confidence in the Israeli shekel and in the value of bank shares, leading to a run from shekels to dollars last fall which had caused the banks considerable liquidity problems.

Israel turns down Pope's proposal

[Cont'd. from page 1]

Jerusalem when he called for a "special internationally guaranteed status" for the city.

In remarks during Easter holiday visits to Greek Orthodox and Catholic prelates in Jerusalem, Kollek maintained that the Pope neglected to take into account Israel's constant efforts to help various christian denominations in the city.

Kollek said it was "strange" that the Holy Father has forborne to take note of the "good situation, the goodwill and readiness to assist" which existed on the part of the Israeli authorites.

The mayor stressed that Jerusalem was not only the Holy City but also the City of Peace. The authorities, he said, were making every effort to counter acts of extremism and non-tolerance "from whichever quarter they emanate."

H. M. CAISERMAN

Those interested in celebrating the centenary of H. M. Caiserman's birth by contributing their recollections of him, or in other ways, are invited to meet and discuss the possibilities of issuing a small publication in H. M.'s memory.

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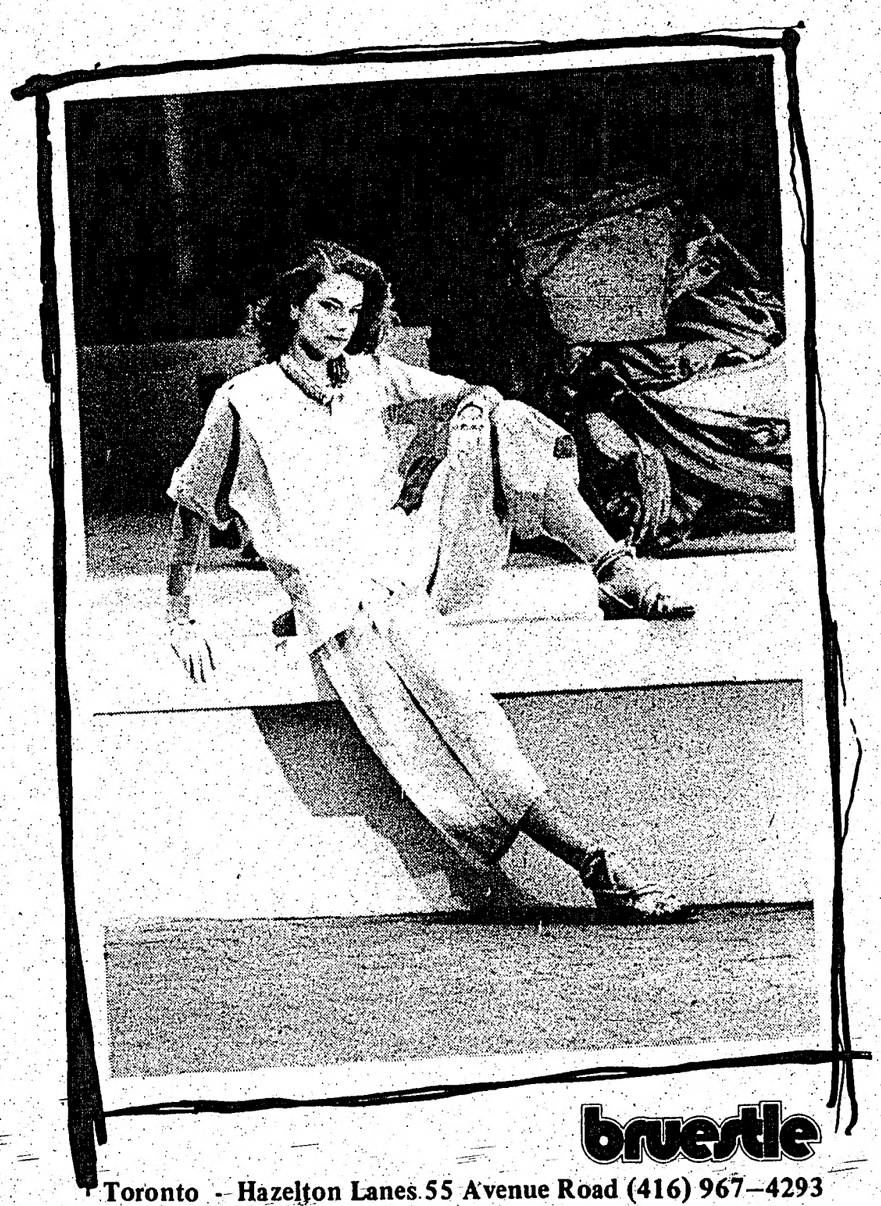

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DIARY ...of a Revolt

By DAVID BIRKAN

The mass breakout from Britain's fortress prison in Acre took place May 4, 1947. Planned was the escape of some 40 fighters from the two militant underground Jewish groups battling the increasing strictures of English rule of the Holy Land, the Irgun Zvei Leumi and LEHI.

Acre is on the northern lip of Haifa Bay. Its dominant position over the breadbasket-military route of the Jezreel Valley and over one of the few natural harbors on the east Mediterranean coast made it an important commercial and strategic centre for at least 4,000 years. On a defensible peninsula, Acre was fortified time and time again.

From 1191-1291, it was the Crusader capital of Palestine. As St. Jean d'Acre, the massively defended city served as port of entry for supplies and reinforcements, as the gateway back to Europe for war-weary Christian soldiers, and as a staging post for penetration attacks inland.

Napoleon's Middle East campaign of 1799 was stopped cold after he failed to take Acre from Ahmed el-Jazzar and his British supporters. Acre passed directly into British hands in 1918, at the end of World War I, to serve for the next 30 years as the Middle East's most formidable prison.

In 1920, Zionist leader Zeev Jabotinsky was imprisoned in Acre prison for having organized Jewish resistance against a wave of Arab pogroms sweeping the country.

On June 29, 1938, the British hanged new Irgun recruit Shlomo Ben-Yoseph in Acre prison's dismal white-plastered gallows room. Ben-Yoseph, a new immigrant from Poland, had thrown a grenade that failed to explode at an Arab bus outside Safed in a retaliation attempt for the mutilation-murder of five Jews in the Galil.

The action created a martyr for the Irgun. It also encouraged the Arabs to redouble their terrorist attacks on the Yishuv and the Irgun to respond in kind.

In September, 1944, a young Haifa high school student, Asher Tratner, was shot by a British police patrol while pasting up an underground proclamation. Instead of going to the hospital, he was driven to Acre prison, where he developed severe blood poisoning and died.

On April 16, 1944, four of the 93 Irgun and LEHI men held by that time in Acre prison were hanged: Yechiel Drezner, Mordechai Alkochi, Eliezer Kashani and Dov Gruner. The latter was a 28-year-old Hungarian immigrant severely wounded on his first — and last — Irgun mission, an ammunition raid on the British police station in Ramat Gan. He became an underground folk hero.

By late spring, 1947, Acre held a total of 613 prisoners: 163 Jews and 450 Arabs, including 114 men certified criminally insane. About half the Jews were underground fighters. One of them, Irgun operations chief Eitan Livni captured over a year earlier during a raid on the British army base Sarafand, discovered a room in the prison that fronted directly onto the streets of the city.

Between the room and the teeming maze of huddled Arab shops and houses outside was the prison's exterior wall, three feet thick and built of solid stone.

Livni's acting successor, Amichai Paglin, planned an escape route through Arab Acre and the British army detachments to an Irgun settlement 60 kilometres away, in Benyamina in Shomron. The wall would be detonated.

Only 41 of the most experienced prisoners — 30 Irgun and 11 LEHI — could be taken out. Without being told exactly why, the 41 selected men were encouraged to shave their fashionable prison beards, ask their relatives for new Shabbat clothing, and have their photos taken with a smuggled-in camera for use in new identification papers.

Livini set about preparing a large quantity of olive oil mixed with kerosene to use for a diversionary fire. Smoke grenades and explosives to break the gates between the cells and the exterior room were smuggled in. At 4.22 p.m., May 4, a hole was blown in the exterior wall from the outside and chaos broke loose inside. The 41 were driven off in waiting trucks.

Over 200 Arabs also fled, and other Jews. Ten of the escapees were killed, and another 10 wounded.

The event embarrassed Britain and continued to keep Palestine the focus of international attention.

Talks fail at Montreal day schools

[Cont'd. from page 1]

It was announced at the meeting that the ministry of education is threatening cutbacks to the day schools next year. Lebovics said he expects the government grants to decline to 54% from a high of 80% only a few years ago.

Grants are issued per student and based on what it would cost to educate that child in the public school system. They cover the cost of the general studies portion of the curriculum only.

If the teachers do not accept "increased productivity," — the term used by the board presidents for a heavier workload — parents will have to face sharp fee increases, said Rashkovan. At Solomon Schechter fees would be raised 20-22%: at Hebrew Academy and JPPS, 25%; and at UTT, 35%. Fees this year average $2,000.

The reason UTT fees would go up more is that only 55% of parents now pay the full fee. The rest of the students, because of lower family income, are "on scholarship."

She said such fee hikes would make the day schools accessible only to the wealthy, which runs counter to the community's philosophy of a Jewish education for every Jewish child.

Members of the Federation of Teachers of Jewish Schools have wage parity with their counterparts in the public sector. The boards argue that they must now take on the same workload as the public sector.

The government introduced legislation last year forcing longer hours on the teachers.

The federation claims the teachers are already carrying a heavier workload than the public sector.

The federation, in flyers handed out to parents at the meeting, described the lockout as "a unilateral action" on the part of the boards.

Although the federation felt the proposals of the board were "preposterous, deliberately exaggerated, inflated and inflammatory," the teachers had no intention of going on strike or disrupting classes in any way.

An increased workload will reduce the quality of education the children receive, they contend, because the teachers will have less time to prepare for classes.

The lockout, should it last until May 7 — the deadline for re-engaging teachers for the coming school year — will nullify the existing collective agreement.

Without a lockout, the terms of that contract would have remained in effect for another year.

Mona Nadel, federation president, who is also a parent, said from the floor at the meeting that the teachers have always been prepared to negotiate and would return to the bargaining table at any time the board named. Teachers did turn up at the schools during the lockout.

There are other areas of dispute. The federation is concerned about job security and seniority, teacher evaluation and the teachers' input in the schools' decision-making. These have "never been seriously considered" by the boards, says the federation.

The federation maintains that the boards are demanding that the teachers alone bear the responsibility for getting the schools through their current financial problems.

Rashkovan noted that as recently as 1978 teachers were teaching 28 periods a week, which had been negotiated down to 26 in the intervening years. Despite the decreased workload, she added, absenteeism among the teachers has actually gone up.

The comment from the floor which received the most enthusiastic reaction of the evening was from a JPPS parent who said the boards have a "high-handed attitude, regarding parents as not knowing very much and teachers as second-class citizens because they are not doctors and lawyers ... parents want no more vague platitudes or the runaround."

At one point, a chant of "parents want answers" began.

Sympathy for the teachers' position was by no means unanimous and few parents appeared to be opposed to teachers being in the classrooms a few hours more each week.

One grade 11 Bialik student voiced the fears of the other students, writing matriculation exams this year, that they may have to repeat their last year of high school.

In response to questioning on the ethics of the boards' decision, Gewurz answered that the boards had sought Chief Rabbi Pinchas Hirschprung's opinion before the lockout was called.

She said he had told them that a lockout was permissible and furthermore, there is nothing in Jewish law which requires payment of teachers for preparation time.

Time bombs on buses blamed on extremists

JERUSALEM [JTA] — Israelis were shocked last week by the attempted mass sabotage of Arab-owned buses in East Jerusalem by what apparently is a well organized gang of Jewish extremists based in the occupied territories.

The attempt was foiled early last Friday morning when police sappers safely dismantled time bombs planted in six buses only hours before they were to begin operating on a route from the centre of East Jerusalem to the Arab village of Kalandiya on the northern outskirts of the city.

As of noon Sunday, at least 30 suspects had been rounded up and remanded in custody for 15 days by district court judges all over the country. Under the law, none could be immediately identified. But information filtering to the media indicated that most were residents of the West Bank and Golan Heights and the rest of Israel proper.

The Voice of Israel Radio said that one of the suspects is a Gush Emunim leader arrested in the West Bank settlement of Ofra.

Sabotage attempt condemned

The cabinet, at its weekly meeting Sunday, roundly condemned the sabotage attempt and had high praise for the security authorities. Premier Yitzhak Shamir denounced the perpetrators. He said the security forces had prevented a "disaster" that might have resulted in the murder of dozens of people and done immense damage to Israel.

Deputy Premier David Levy told reporters after the cabinet session that "every expression of violence must be strongly condemned."

Yediot Achronot reported that the suspects included residents of about 10 settlements on the West Bank and Gaza Strip as well as Jerusalem and settlements inside Israel. One of them is a resident of Kiryat Arba, the Gush Emunim stronghold overlooking Hebron.

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Editorial

Time to unite

Milton Himmelfarb, a contributing editor to Commentary Magazine, a journal published by the American Jewish Committee, is to be commended for an article he wrote recently on the subject of anti-semitism.

Himmelfarb feels that some Jewish scholars have gone too far in ascribing modern anti-semitism to the teachings of Christianity.

He suggests that it is injudicious to draw a logical connection between Christianity's anti-Jewish rhythms and the Holocaust, as some authors have done. The anti-semitism which fueled Christian antagonisms towards Jews, says Himmelfarb, is not the same anti-semitism which stoked the fires of the crematoria.

Christian anti-semitism may be likened, says the New York essayist, to an uncomfortable but tolerable body temperature of a 102 degrees. The anti-semitism which erupted during the Holocaust was a different species of affliction which pushed the body temperature to a fatal 107 degrees.

According to Himmelfarb, Christian anti-semitism is very bad. Anti-Christian anti-semitism, however, is much worse. The latter surfaced with unique fury in Hitler's Germany — it must be remembered that Nazism was anti-Christian in addition to being anti-semitic.

The distinction being drawn here is not merely an academic one.

Today the Christian world has, with minor exceptions, recognized its complicity in spreading the teaching of contempt for Jews and Judaism. The situation is not perfect but goodwill on the part of major Christian constituencies is helping to reduce the anti-Jewish animus in Christian theology.

The real problem today is that the new barbarism of Communism and its extremist Muslim allies (Khomeini's Iran is now said to be circulating the Protocols of the Learned Elders of Zion) is as anti-Christian as it is anti-semitic.

Confronted now with a coalition of anti-Christian anti-semites the Jewish community would do well to concert its efforts with the major Christian denominations to secure for both a united front against the looming menace that assails both communities.

Janco missed

Marcel Janco was a formidable force in Israeli art. One of the founders of the Dada movement in European art, he conceived the Ein Hod artists' village 12 years after his arrival in Israel.

Janco, whose death at 89 was announced last week, was born in Romania, and studied architecture in Switzerland. During his studies in Zurich, he and a group of revolutionary and unconventional artists founded Dadism, which attacked the current standards of esthetics.

When he was 22, Janco left the Dada movement and returned to a more formalistic school of painting. In 1941, after having practiced architecture for many years in Bucharest, Janco escaped to Palestine.

His paintings underwent enormous change, reflecting the brilliant colors of the country's landscape.

In 1953, Janco formed the artists' colony in Ein Hod. Through his leadership and tireless work, Ein Hod turned into a popular destination for tourists.

In the last years of his long life, Janco lived in Ramat Aviv, a suburb of Tel Aviv, and it was there that he could often be seen striding along the streets, a sketching pad under his arm.

Marcel Janco had a productive life and he will be remembered by his friends and admirers. Israeli art will be all the poorer for his passing.

U.S. ruling challenged

Holocaust survivors fight tax law

THE JEWISH WORLD

By SHELDON KIRSHNER

HOLOCAUST PROFITS

Is the U.S. government unwittingly profiting by the Holocaust?

Four years ago, the Social Security Administration ruled that persons receiving German war reparations could no longer qualify for supplementary federal assistance given to needy aged, blind or disabled Americans.

An uproar ensued, and the ruling was appealed.

But in 1982, an appeals court in San Francisco upheld the decision, saying that reparations were really no different than workman's compensation, private pensions or veterans benefits.

Under U.S. law, "incomes" such as these render supplementary payments illegal.

Felicia Grunfeder, a Holocaust survivor, is contesting the verdict through her attorneys.

Her lawyers argue that by counting reparations as income, the government is shirking its own financial obligations and frustrating the intent of the reparations program — which Chancellor Konrad Adenauer described in 1961 as "a spiritual purging of unheard of suffering."

In effect, they add, the American treasury is enriching itself by virtue of the reparations program.

"It's the height of injustice that the United States of America is profiting by the Holocaust," one of her lawyers was quoted in a recent news item.

Grunfeder's case has gone to the House of Representatives, where Rep. Henry Waxman has introduced legislation which would enable her and thousands of survivors to collect the supplementary aid.

There is a good chance they will win their case, since a precedent has already been established.

Some years ago, native American Indians received federal funds for their lands, but this money was not considered income under the Social Security Act.

Grunfeder hopes that Holocaust survivors will be granted the same exemption.

* * *

THE SUBSIDIZED PRESS

More than half of the 125 newspapers and magazines printed in the U.S. for a specific Jewish readership are published directly by charity-oriented federations, or are heavily subsidized by them.

With increasing frequency, independent publications have sold out to the federations in recent years. It is rare when, as in the recent case of the Baltimore Jewish Times buying the Detroit Jewish News, a privately-owned newspaper is bought by another privately-owned newspaper.

Recently, the publishers of independently run Jewish newspapers in Los Angeles and New York accused the federations of invading their turf and trying to undermine them.

In Los Angeles, a fuss was stirred when the independent B'nai B'rith Messenger said there is "a concerted attempt to crush and destroy the independent Jewish press."

The Messenger made its accusation after the federation changed its twice-a-month Jewish Community Bulletin to a weekly.

In New York, the co-publishers of The Long Island World, Naomi and Jerry Lippman, said in an open letter to their readers that the federation is "using funds to censor Jewish news in our community."

The Lippmans, who run an award-winning newspaper, charged that federation-owned newspapers have an inherent advantage because they purchase subscriptions en masse and lure away advertisers.

They asked rhetorically: Do federations, which operate on tax deductible funds, have the right to compete with a private institution serving the community?

In response, the federations claim that there would be fewer Jewish publications today if they had not stepped in to save dying ones.

And, they say, subsidized newspapers promote a higher calibre of journalism.

* * *

Benjamin Dymshitz . . . deputy PM.

SOVIET JEWISH ELITE

The Jewish Chronicle News Service of London reports that eight Jews have been reappointed to the Supreme Soviet, one of the most powerful governmental bodies in the Soviet Union.

Among the Jewish deputies are Benjamin Dymshits, a deputy prime minister, and Aleksander Chakovsky, editor of the Literary Gazette.

* * *

A DISILLUSIONED LADY

Raisa Orlova, a Russian Jewish woman who lived through the great terror of Stalinism, regrets how she acquiesced to "the filth, falsehood and repugnant comedy" of those times.

In 1980, after having resigned her membership in the Communist Party, Orlova and her husband, a scholar of German literature, were deprived of their Soviet citizenship. They then left the Soviet Union, bound for West Germany, where they presently live.

Orlova, who was a dedicated Communist despite the anti-semitism in her midst, kept a journal throughout the years, jotting down her innermost thoughts on people and events. Recently published under the title of Memoirs (Random House, $26.50), it is an insider's sensitive look at Soviet society in transition.

Born in Moscow, and educated at the Institute of Philosophy, Literature and History, Orlova worked for VOKS, the All-Union for Cultural Relations, and for

Raisa Orlova . . . rejects Communism.

Foreign Literature as an editor.

She was a member in good standing of Russia's intelligentsia, and she believed in the system. When Stalin died, she recalls, she wept "bitter tears."

Her disillusionment did not occur over night. It seeped into her brain as she awoke to the totalitarian and repressive nature of Soviet Communism. Finally, the jolts to which she had been subjected shook her out of her lethargy.

Now, looking back, she writes: "In my youth I dreamed about equality. Today we have the most monstrous inequality. A kingdom of privileges: in power, in rank, in riches, in connections, and in whatever else. . . . What led to this? Could it really have been the dream of inequality? But after all, that dream had been suppressed almost immediately, at the dawn of the [1917] revolution."

She adds: "Later a caste was formed. One inequality was exchanged for a greater one, immeasurably more hypocritical."

In recalling her youth, Orlova remembers the purges of the 1930s. As she puts it: ". . . I used to lie sleeplessly listening for the knocking and doorbells. I was afraid. Now I understand how many people did not sleep then. And how many people were taken away. . . ."

Her father, a functionary in a state book publishing firm, was not arrested. But he lost his job after his superior was jailed. Her mother, whom she claims was desined to be a doctor, failed to gain admission into medical school because there was a Jewish quota.

The last cinders from bonfire were extinguished

Orlova herself experienced anti-semitism first hand. In writing of her position with VOKS, she comments: "That was possible only during the war, because I had too many 'negative' qualities for a member of the executive staff: I was young, female and Jewish."

During the war, she writes, a reactionary trend set in as suspicion of all foreigners grew stronger and stronger. "The last cinders from the bonfires of 1917 were extinguished. The majority of people who somehow embodied the revolutionary fervor had been destroyed. . . ."

As she acknowledges freely, she was once too proud of her background. "From childhood I despised what was puny and cowardly, what I used to call Jewish. I had to squeeze it out of myself, I had to root it out so that nothing remained."

If not for the anti-semitic gibes and indignities she encountered, the process of assimilation probably would have been completed in her. "I never sensed the call of blood. Both the massacre of Babi Yar and the Nazi humiliation of the Ukrainians, Poles, French and Russians were likewise genuinely unbearable and despicable," she notes.

To the very end — and even to this day — Raisa Orlova remained a true Russian patriot. But she rejected Communism, Soviet style.

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Opinion

Greeks warm up to Israel, but stay close to Arabs

By
SHELDON KIRSHNER

ATHENS —

Greece, the only member of the European Economic Community which has extended full diplomatic recognition to the PLO, has launched a discreet campaign to improve its battered relations with Israel.

Israel's normally distant relationship with Greece reached an abysmal low during the 1982 war in Lebanon, when Prime Minister Andreas Papandreou likened Israel's invasion to Nazi Germany's genocide against European Jewry.

Israel was vilified in the state-run media, Greek dockworkers boycotted Israeli ships, the Greek Orthodox church joined cultural and philanthropic groups in donating blood, food, funds and clothing to the Palestinians, and the prime minister's wife, Margaret, led a march on the Israeli mission here.

After being thrown out of West Beirut by the Israelis in August of 1982, PLO chairman Yasser Arafat chose Greece instead of an Arab nation as his first stop. Arafat embraced Papandreou, and Papandreou said: "I feel deeply moved at receiving . . . this great fighter for the freedom of his people. . . ."

Less than a year earlier, following Papandreou's election victory, Arafat was invited to Athens. Papandreou, who was a York University (Toronto) economics professor when a military junta ruled Greece, recognized the PLO on a de facto basis. By doing so, he upgraded the PLO's diplomatic status to match that of Israel's.

Greece, which in 1947 cast a vote against the United Nations Palestine partition plan for fear of upsetting the Arabs, thereby reinforced the pro-Arab character of its Middle Eastern policy.

Of late, however, Greece has sought an improvement in its relations with Israel. As one top-ranking official in the foreign ministry put it in a recent interview: "Just because we oppose certain aspects of Israeli policy doesn't mean that our bilateral relations must remain stagnant."

Although Israeli diplomats welcome the thaw, they entertain no illusions about the basic nature of Greek policy in the Middle East.

"We encourage any movement forward," one source said. "But on basic issues, we can't go too far."

First and foremost, the Israelis do not expect Greece to grant Israel de jure recognition. Nor do they believe that the Greek government will ever reconcile itself to Israeli positions on the occupied territories and the Palestinians.

Since the Six Day War, Greece has called for a complete Israeli withdrawal from the territories and for the right of the Palestinians to exercise self-determination as they see fit.

Greece, like Israel, supports the Camp David peace process. But Greece, unlike Israel, backs President Ronald Reagan's 1982 peace plan and the Arab League's Fez proposals.

The Greeks favor Israel's survival behind secure borders, but they have traditionally been close to the Arabs.

Virtually dependent on Arab oil, they export about 25% of their raw and finished goods to Arab markets. And, as Papandreou has pointed out, Greece wants to "develop and enrich" its political and commercial links with its Moslem trading partners.

Joseph Lovinger, head of the Greek Jewish community. [Sheldon Kirshner photo]

Yet, as the Greeks have gradually discovered, a vigorous pro-Arab policy has its limitations.

Expected Arab investments in Greece have not materialized on a scale imagined by the government. "We expected much larger economic co-operation from the Arab states," a Greek official admitted.

The Arabs, say reports, have preferred to invest their petrodollars in Western Europe and in the U.S.

Without the massive influx of Arab capital, Greece is hard-pressed to carry out ambitious plans for economic and social reform.

Greece, too, has been disappointed by the fact that the Arabs have reduced their share of Greek imports and greatly increased their imports of Turkish products.

In the past few years, Turkey — the first Moslem country to recognize Israel — has downgraded relations with the Jewish state and has landed juicy construction contracts in Arab lands.

The Greeks have failed in their effort to rally the Arabs behind them in their dispute with Turkey over Cyprus and the Aegean Sea. Normally, conservative Arab regimes like Saudi Arabia and Morocco back Turkey, while radical governments like Syria and South Yemen support Greece. Greece had hoped for wall-to-wall Arab backing in return for its favorable shift on the Palestinians and the PLO.

Arab considerations aside, Greece's aggressive pro-Arab policy has tended to alienate Jews — particularly in the U.S.

At the height of the anti-Israel hysteria, which veered into anti-semitic directions at times, some Jewish businessmen in the U.S. and in Western Europe began a spontaneous boycott of the Greek economy.

And, it is reported, some Jewish travel agents refused to include Greece on their itineraries.

According to Israelis in this bustling capital, Greece wants to improve relations with Israel for three reasons:

- The Greeks are disenchanted with the Arabs for not having invested as much funds in the Greek economy as they were apparently led to think.
- The Greeks want to mend relations with the West and with the U.S. in particular. Under Papandreou's Socialist government, Greece has clashed repeatedly with the U.S. over a variety of questions, ranging from the deployment of missiles in Europe to American policy in Central America.

"For Greece, an improvement of relations with Israel is part of the game it plays to improve relations with the West," an informant said.

- The Greeks want to defuse anti-Greek sentiment in Diaspora Jewish communities, in part to win U.S. Jewish support for its perennial conflict with Turkey, a U.S. ally.

With a minimum of publicity, Greece has moved away from the shrill anti-Israel rhetoric of 1982. By the same token, Greece has assured its Arab friends that its policy will not undergo any drastic revision.

Greek prime minister Andreas Papandreou.

"An improvement in our relations will be very controlled and balanced," an Israeli diplomat observed. "Greece will be very apprehensive about doing anything that smacks of an open improvement."

In his view, the slow improvement began last year, when Papandreou conferred with Edgar Bronfman, president of the World Jewish Congress; Joseph Lovinger, head of the Central Board of Jewish Communities in Greece, and Ephraim Evron, Israel's former ambassador to the U.S., on the island of Corfu.

Meanwhile, the climate brightened when David Kimche, the director-general of Israel's foreign ministry, met with Karolos Papoulias, the Greek undersecretary, in Athens.

It was given further impetus when Margaret Papandreou went to New York and held talks with Jewish women's groups.

Nearly two months ago, a high-level Greek delegation attended the opening of Hellenic House at the Hebrew University in Jerusalem. The Greek party, though not in Israel in an official capacity, consisted of a former Greek president, the mayor of Salonika, the secretary-general of the ministry of science and culture, and about a 100 other Greeks of Jewish and non-Jewish descent.

Last month, Israel played host to the Greek political director of the foreign ministry — who said Greece is prepared to improve relations in trade, agriculture and culture.

Later this month, the first official Greek commercial delegation is expected to visit Israel. It will be led by the president of the Athens Chamber of Commerce.

Israeli officials contend that bilateral trade can easily be doubled to $150 million a year.

Amid these signs of rapprochement, Israelis are pleased to note that overt media attacks on Israel have all but ceased.

In spite of all this, observers do not expect Greece to upgrade Israel's diplomatic standing. Last May, the European Parliament in Strasbourg voted by 133 to 31 to recommend to Greece to establish full relations with Israel. But the Greeks have not complied, and Israel's mission here remains on the representative rather than on the ambassadorial level.

Asked why Greece declines to accord Israel unfettered recognition, a foreign office functionary said: "It's a question of principle."

Greece, he said, will not give Israel de jure recognition until Israel withdraws from the occupied areas and agrees to Palestinian statehood under a PLO administration.

The official offered no clear answer why Greece, prior to the Six Day War, refused to offer Israel de jure recognition.

Israeli diplomats here have other causes for complaint.

Not one Israeli minister has ever been invited to Greece, even though a Greek agricultural minister visited Israel several years ago. Nor have the Greeks ever asked an Israeli parliamentary delegation to pay a visit.

They note that Athens is an open city for terrorists, be they Arabs or non-Arabs. In the wake of the Six Day War, an El Al plane was attacked here, and the El Al office in central Athens was damaged by a bomb.

Less than two months ago, Greek police foiled a plot by an Arab to assassinate Yehezkel Barnea, Israel's chief diplomatic representative in Greece.

Security officials want to clamp down on Arab subversives who live in Greece, an Israeli diplomat noted. But the government, nervous about offending Arabs, is reportedly reluctant to take any meaningful steps.

Israeli circles are far from convinced that a new, non-Socialist government would realign Greece's Middle East policy. "Don't forget that Papandreou, to a large degree, inherited a policy that Greek governments since 1949 have followed," a source said.

And, he added, it is highly unlikely that the present Socialist government would adopt policies more favorable to Israel if the Israeli Labor Party — supposedly a kindred political soul — were to defeat the Likud coalition in the July 23 election.

In the absence of a major Arab-Israeli peace agreement, Israel's relationship with Greece is bound to be correct at best. "What we realistically seek are 'normal' relations," said an Israeli diplomat. "No more and no less."

Yom Ha'atzmaut fun time for Israelis

By
DVORA WAYSMAN

JERUSALEM [WZPS] —

All over the world, Jews celebrate Israel's Independence Day.

Sometimes solemn gatherings are held in large auditoriums especially hired for the occasion. The ones I remember from my native country tended to follow the same pattern . . . a dignitary (preferably a general) would be flown over from Israel to make the keynote speech. All the local communal leaders who could get into the act would also make speeches. The choir of a Jewish day school would contribute some Hebrew songs, and the youth movements would dance a hora or two.

Finally, the Hatikvah.

Meanwhile the celebrations have often become more creative and colorful and I, too, have known inspiring Independence Day celebrations outside Israel.

Yet Yom Ha'atzmaut in Israel is different! It is not solemn, and if there are speeches, hardly anyone listens to them — they are too busy having a good time.

Tourists will tell you about the silly little plastic hammers people bop each other on the head with . . . but Israelis have so few occasions to let their hair down and have sheer, unadulterated fun!

In all the cities, streets are closed to traffic and belong to the people. Music platforms are erected at different locations, and bands and singers fill the air with tunes from early statehood alternating with modern pop and rock.

As sunset ushers in Independence Day, youth movement members start the celebrations — marching into the city centres, applauded all the way by parents and wellwishers lining the routes. There they are joined by groups of schoolchildren, and all mingle and dance joyfully together.

Later it is the adults' turn, and strangers are holding hands, singing and dancing.

The milling crowds, when they're not using their plastic hammers, are eating popcorn, hot corn on the cob, huge slices of pizza or falafels bursting out of pita bread.

It is all noisy, exhausting and exhilarating. No one dreams of going to bed.

When the celebrants have slept a little and recharged their batteries, for many it is a day for family gatherings and picnics. Many Israelis do not need sophisticated entertainment to enjoy themselves. The land abounds in wonderful places with facilities laid on for camping and picnics.

Despite all the problems with inflation and the economy, most Israelis manage to eat properly, whatever else they might do without.

The Israeli flag flies not only from official buildings and city lamp posts, but nearly every balcony is decorated with bunting and small flags. "Chag sameach," the people call happily to each other, "happy holiday!"

Independence Day is the light relief during the sad period of the Counting of the Omer, when all other rejoicing (except on Lag B'Omer) is forbidden. It is also preceded by Martyr's and Heroes' Remembrance Day, in perpetual remembrance of the six million Jews murdered by the Nazis.

On 4th Iyar, the day before Yom Ha'atzmaut, we also commemorate those who died fighting Israel's wars — the Day of Remembrance or Yom Hazikaron. It is only fitting that before we begin celebrating our independence, we pray tribute to those who made the supreme sacrifice — giving their lives so that we could live as a free people in our own land.

Only a split second separates the solemn closing of Remembrance Day and the overwhelming joy of Yom Ha'atzmaut. May 14, 1948 was the date when our Declaration of Independence was promulgated and the State of Israel established. Its birth pains were terrible, but — with God's help — we survived against overwhelming odds.

You have to be in Israel to experience what the celebration means as fireworks light the sky, bands play, people dance and the whole country is in carnival mood.

It is not just a secular celebration — there are also special prayers in the synagogue, accompanied by the sound of the shofar: "May it be Thy will that as we have been deemed worthy to witness the beginning of the redemption, so also may we be deemed worthy to hear the shofar announcing the Messiah, speedily in our days."

Opinion

Nitzanim wins rightful place for War of Independence

Kibbutz heroics during battle finally recognized

By
ODED LIPSCHITZ

JERUSALEM [WZPS] —

Kibbutz Nitzanim, situated about 40 kilometres south of Tel Aviv, fell into Egyptian hands on June 7, 1948. In the weeks preceding the battle, the young kibbutz was bombarded by intensive artillery fire and pounded by non-stop bombing from the air.

The battle for Nitzanim lasted approximately 20 hours, from midnight until the following afternoon.

Large military forces, backed up by tanks, armored vehicles and artillery, fought against 140 defenders of the kibbutz of whom 67 men and women were settlers of Nitzanim. The remainder were members of the Givati brigade who were mobilized a few months earlier from the villages and towns in the south of Israel.

The defenders possessed only light arms, old-fashioned rifles and machine guns quite ineffective in halting tanks. Nevertheless, they put up an obstinate and heroic struggle.

When the Egyptians broke to the northern section of the kibbutz, the defenders retreated from post to post until they were driven back to a house at the far end of the kibbutz.

They finally surrendered and were taken captive after 33 fighters had been killed and dozens wounded and with the house on the point of collapse. It was clear that the battle had become a pointless slaughter.

The defenders of Nitzanim surrendered and spent some nine months as prisoners of the Egyptians who tortured and degraded them. Theirs is a story of true heroism, one of many that happened at the time.

Three weeks previously, on May 15, 1948, the State of Israel had been established and from that day onwards it fought, with the few arms that it had purchased wherever it could, against the five well-trained and well-equipped Arab armies which invaded the state and threatened to destroy it.

Other kibbutzim which fought similar battles became a symbol, including such places as Yad Mordechai and Kfar Etzion which were forced to surrender when the fighting was over. To this day, these tales of valor are part of Israeli youths' education. Israelis and visitors alike make pilgrimages to these heroic battlegrounds so as to learn of and pay tribute to those who were, as the poet Alterman wrote, "the silver platter upon which the Jewish state was served to you" (based on Chaim Weizmann's statement that "a state is not handed to a people on a silver platter").

In the case of Nitzanim a tragedy occurred: when the prisoners-of-war returned home they were accused of surrender without justification and cowardice in battle in the presence of the enemy.

On the day that Nitzanim fell, Abba Kovner, a poet who was serving as the cultural officer of the Givati brigade and who had been among the Vilna ghetto heroes, issued a combat leaflet on behalf of the brigade's command in which he denounced the fall of Nitzanim as a "failure" and a "disgrace."

Kovner stated that ". . . one does not defend one's home conditionally . . . in order to surrender. As long as there is life in one's body and a bullet in one's magazine, it is shameful to do so! To go into enemy captivity is both wicked and disgraceful." The leaflet was signed by Shimeon Avidan, legendary Palmach leader and commander of Givati, who succeeded in halting and turning back the Egyptian army 30 kilometres from Tel Aviv.

After the war, in 1949, a military committee of enquiry was set up which concluded that Nitzanim's members had fought with courage and determination. However, the report was inadequately circulated and publicized so that for the next 36 years Nitzanim's members and even their children lived in the shadow of the "shame" which the leaflet had cast on them.

On Dec. 15, 1983 Shimeon Avidan appeared on a television program about the re-establishment of the famous Givati brigade. Over 70 now, the fit and active kibbutznik was shown at work in Ein Hashofet's factory and then came to Nitzanim, intending to use the occasion to correct the injustice that had been done to the fighters there 3½ decades ago. But his words were cut short by the editors of the TV program and were understood as a renewed condemnation of Nitzanim's surrender.

The broadcast reopened the painful wounds of the past and led to a wide public discussion of the subject.

On Dec. 28, Shimeon Avidan appeared at a stormy and dramatic meeting with Nitzanim's members who demanded that he clear their names. Avidan readily agreed and added that if there had indeed been a failure at Nitzanim it was that of the brigade under his command, which was incapable of aiding the local defenders, rather than a failure of the fighters in the besieged kibbutz.

In order to understand why Nitzanim was denounced and rehabilitated it is necessary to know what had been happening on the southern front at the time. Long before the United Nations decided on the establishment of the State of Israel, it was obvious that the state's borders would be determined, politically and militarily, by Jewish settlement in the various regions of the country.

In October 1946, 11 kibbutzim were founded in a secret and lightning operation in the Negev, which had few Jewish settlements at the time. The aim was to establish a political fact as well as to prepare a chain of fortified and defensive outposts in view of the expected Arab invasion.

Immediately following the United Nations resolution on partition which approved the establishment of a Jewish state in part of Palestine, fighting began over the south and the Negev.

Avidan's Givati brigade fought on the outskirts of Tel Aviv and later participated in the attempts to break through the road to besieged Jerusalem. On the eve of the proclamation of the state's independence on May 15, 1948, the Givati brigade moved south in order to block the expected Egyptian invasion.

The situation was desperate. The few settlements there — including Nirim, Kfar Darom, Yad Mordechai and Negba — fought courageously at great cost in human life in an attempt to halt the invaders. Nevertheless, the Egyptian forces continued to advance northwards.

Elderly settlers dug posts and fortified positions at night and their sons fought in them during the day. The only hope of success was the modern weaponry about to arrive from Czechoslovakia. The question was whether they would manage to get it to the front before the Egyptians conquered Tel Aviv.

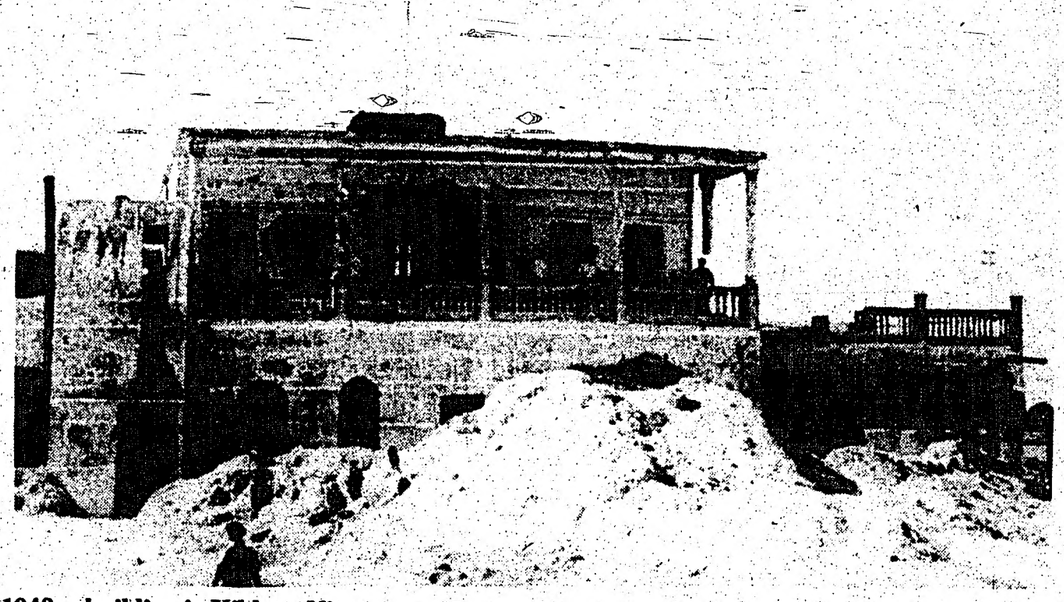
Blocking Egypt's advance meant one thing only: every soldier and settler had to fight in his post to the last bullet. However, alongside the revelations of bravery there were signs of panic and despair, too.

This critical stage saw the fall of Nitzanim, the most northerly settlement on the strategic coastal road which had been overrun by the Egyptians. The Egyptians had learned the lessons of the previous battles in the other settlements and concentrated unprecedented forces against Nitzanim which enabled them to overcome it in one day's combat.

The Givati command, which did not even have radio contact with the encircled settlement, could not follow the course of the battle and thought that its fighters would last out till midnight, when they planned to send reinforcements under cover of darkness.

The news of the fall of Nitzamin was received with dismay and sorrow. The reaction was the publication of the aforementioned leaflet which was actually intended to encourage the fighters in the other settlements and fortified posts, rather than condemn Nitzanim.

Now that the stigma of shame has been removed from them, Nitzanim's settlers can once again hold their heads high in pride. It has taken a long time, too much perhaps, but now the record has been set straight and Kibbutz Nitzanim has won its rightful place in the history of Israel's War of Independence.



1948: a building in Kibbutz Nitzanim, a Negev settlement 40 km south of Tel Aviv, which fell to the Egyptians in June, 1948. [WZPS photo]

Press at odds on PLO talk to Senate

Zehdi Terzi's recent appearance before the Canadian Senate's foreign affairs committee stirred up editorial writers in both Montreal and Toronto, the two major centres of Jewish population in Canada.

But while all three Toronto dailies opposed the invitation to Terzi from the senators, the Montreal papers — the English-language Gazette, and the French-language Le Devoir and La Presse — favored his appearance, with Le Devoir being the most strident.

The excerpts which follow, including the translations, were prepared by Patricia Rucker:

* * *

THE GLOBE AND MAIL

The Palestine Liberation Organization exists. It is an important factor in the Middle East. No settlement of the problems in that area is going to be possible without its participation. Therefore there has to be communication with the PLO.

That being said, the Senate foreign affairs committee is acting in a curious fashion as it examines Canada's relations with the Middle East. . . .

In the way it (the interviewing of Mr. Terzi) has been arranged — with Mr. Terzi as the final witness and no high Israeli government official to be heard — the committee has let itself seem predisposed in favor of the PLO and against Israel. . . .

. . . although the Senate committee seems to have forgotten, Canada's international friend in this area is Israel, and Canada and Canada's government have for years held the view that the PLO cannot be recognized until it gives up terrorist activities and agrees to Israel's right to exist.

This blatant gesture is a mistake.

* * *

TORONTO STAR—

The PLO is and has always been an umbrella name for competing factions of terrorists. . . . Would our senators have been prepared to give a sympathetic hearing to Italy's left-wing Red Brigades or to our own Front de Liberation du Quebec?

The senators who give Terzi a hearing shouldn't delude themselves into thinking that the PLO has discovered the path to statesmanship after two decades of terrorism. Yasser Arafat recently emerged from a meeting of his Fatah organization to predict that 1984 would be a year of "intensified resistance through all means, including armed struggle" against Israel. Since the PLO dare not face regular Israeli troops, in real life that means hurling hand grenades at women shoppers and their children.

* * *

TORONTO SUNDAY SUN

Unless the Senate is as retarded as some critics say, they should have known full well the significance of their actions in the thorny world of Arab-Israeli relations. . . .

By attempting to see the Israeli ambassador in an "off-the-record" interview, which he rightly refused, and in granting the PLO "ambassador" an on-the-record hearing, the Senate committee was not engaged in policy review but a policy statement.

It clearly gave status and standing to the PLO that it was not willing to grant Israel.

Can we really afford this kind of Senate?

* * *

LE DEVOIR

The Senate committee on foreign affairs has refused to yield to the hysteria fired off against the appearance in Ottawa of Mr. Zehdi Terzi. . . .

Canada should not be bound, in effect, by the bizarre understanding the United States has with Israel not to recognize the PLO nor to negotiate with it "as long as the Palestine Liberation Organization does not recognize Israel's right to exist under Resolutions 242 and 338 of the UN Security Council. . . ."

Paradoxically, the whole world attacks the PLO, less for its "terrorism" (which a number of governments imitate, including that of Israel) than for its refusal "to recognize Israel." However, what good would it do the PLO to subscribe to resolutions of the United Nations if one of the essential elements of this resolution is neither accepted nor respected by Isael?

(The reference is to the provision in Resolution 242 regarding the return of territories captured in the Six Day War).

Palestinians and Israelis, today like yesterday, count among their leaders those with blood on their hands. If it were necessary to exclude from Middle East negotiations all political chiefs who have been party to violence, who would be left to make peace and lead the country?

* * *

THE GAZETTE

Members of the Senate's foreign affairs committee would be wrong to give Palestine Liberation Organization official Zehdi Terzi red carpet treatment. . . . But the committee was not wrong to issue the invitation.

Those who argue that the Senate committee has enhanced the PLO's respectability by inviting one of its representatives to testify only play into the hands of their opponents who would like to portray the invitation as some sort of PLO victory. It is only a gain for the PLO to the extent it is perceived as such.

Mr. Terzi's appearance before the committee could just as easily result in a loss of credibility for the PLO.

* * *

LA PRESSE

For once, we should be thankful that the Senate is not constrained by the unwritten rules of electioneering. When one sees the state of nervousness into which the appearance in Ottawa of a PLO delegate plunged members from ridings which have a high number of Jewish voters, one can imagine with little difficulty under what torrent of demagoguery the testimony of Mr. Terzi . . . would have been drowned. . . .

Many honest spirits were nevertheless sincerely shocked by the appearance of a delegate of an organization . . . which tries so little to dissociate itself publicly from acts which are reproved by the universal conscience. The PLO delegate arrived in Ottawa only a few days after the abominable attack perpetrated by a Palestinian suicide-commando squad in Jersualem. The "explanations" which the PLO representative believed he had to give about Palestinian terrorism do not convince us. . . .

To listen to, to hear, to inform oneself is not to endorse or to recognize. The Canadian Senate has not endorsed terrorism; it has not recognized the PLO.

It is to be hoped that the politicians' mentality will spare us sterile polemics. . . . There is already enough passion among the actors in the drama without the spectators believing themselves obligated to add to it.

Opinion

Harsh words shake Thursday night shvitz addicts

By
J. B. SALSBERG

Uncle Eliezer is shocked by Ger and Lubavitch activities in recent weeks but despite his strong feelings on the matter he and his true-blue band of the Thursday night shvitz brotherhood are not, heaven forbid, about to declare war on these two streams of chassidic Jewry.

J. B. Salsberg

In fact, uncle Eliezer and his two chief lieutenants, Mendle and Sam, maintain a friendly relationship with some Gerer chassidim and are, as a rule, quite chummy with many Lubavitcher (dedicated disciples of the Lubavitcher Rebbe). But that comfortable relationship between the shvitz sanhedrin and the two major chassidic dynasties has suffered a grievous setback as a result of disturbing statements made by the heads of the two movements.

But, my friends, let's not run ahead of ourselves. You are entitled to some background briefing.

As you were informed some time ago, the Thursday night shvitz addicts could not entirely escape the encroachments of Florida. As time went on more and more of the shvitz buddies were transformed — much against their will — into snowbirds and they joined the flocks that darken the skies in their flights to the "warm places."

To be sure they resisted and they still resist the new ways. Few, if any of them, leave the Thursday night rendezvous for a whole winter. Some go for a couple of weeks, others for a month, and those with dominating wives and children waste the greater portion of our wonderful Canadian winters in the illusory world of Florida.

But the Thursday night tradition is kept alive by those who stay put all winter and by those who manage to return as soon as they can.

This year, when all those who matter, had safely returned to the warm atmosphere of the blessed shvitz, Mendle, the self-appointed cultural director of the executive, Thursday night regulars, could hardly wait for the usual refreshments to be consumed so that he could put on the table (as he is wont to say) a challenging issue that demanded immediate action.

Well, my friends, it will be no exaggeration to say that Mendle's skilful presentation, coming on top of the steam room and the subsequent lechayims, literally put everyone on fire. They all, with one voice, cried out for action and that cry was, as usual, brought to me by my uncle and his sidekick.

That Israel is now beset by frightful threats and challenging dilemmas is common knowledge. That the Jewish leadership must bend every effort to reduce Israel's internecine warfare to manageable proportions is also self-evident. How, then, can one justify the extremist stands taken recently by the heads of the two major chassidic movements? Here are the complaints,

Angered by the Knesset failure to amend the "Who is a Jew" law in accordance with the demand of the Orthodox community, the usually cautious Rabbi Menachem Mendle Schneerson said, according to the March 23 issue of Algemeiner Journal, (a semi-official organ of Lubavitch), the following harsh and disturbing words:

"The politicians who rule the political parties of Israel have lost all forms of ideals and are sold (farkoyft) solely in order to retain their seats (in the Knesset) and to receive increasingly more money for their groups and institutions." (There is much more of the same shocking indictment in the wrathful statement of the Rebbe.)

Those accusations constitute not only a blistering volley against Israel's political leadership and the religious units in the first place but they destroy every vestige of faith in the political structure of the Jewish state.

"Gevalt," cried my uncle, "why does he utter such damaging and undermining accusations at this crucial hour?"

"The fact that the Lubavitcher Rebbe," added Mendle with unusual pain, "the fact that he, the Lubavitcher, who usually seeks moderate expressions, resorts to such an unbridled attack is of special regret," he concluded.

I confess that I couldn't console my uncle and his friend for I, too, was saddened by the words that came from the Lubavitcher Rebbe this time.

My visitors then produced a statement and unaccustomed threat that came from the Gerrer Rebbe. It relates to a very shocking happening in Israel. It seems that two young extremist zealots literally snatched the corpse of a woman from her grave in the darkness of the night, because some people claimed that the deceased, a lifelong wife of an Israeli and the mother of his children, had not been properly converted according to rabbinic law. They then deposited the body in a non-Jewish cemetery.

The Israeli court ordered the reinternment of the body in its former burial place and the two zealots were caught by the Israeli police and held without bail while awaiting trial. But the Gerer Rebbe, according to Der Algemeiner Journal of April 20 telephoned the Prime Minister of Israel and threatened to go on a hunger strike if the two prisoners were not released on bail, so as to be home for Pesach. They were released within two hours of that call.

"What's going on?" asked Mendle. "What about the rule of law?"

"Can anyone," asked my uncle, "can anyone challenge the law of Israel and go to the point of snatching bodies from the grave?"

No, I said and drew their attention to the fact that the law was asserted, that the body was returned to its resting place and that the culprits were traced and arrested.

Yes, but . . . added Mendle in painful semi-silence. "Yes," I uttered consolingly, "but we must have faith that matters will, in fullness of time, be righted."

LETTERS TO THE EDITOR

Letters are welcome if they are in English, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters.

* * *

MULRONEY WRONG ON ISRAEL

PC Leader Brian Mulroney spoke at an Israel Bonds dinner and said Israel must solve the Palestinian problem by making a Palestinian homeland within the West Bank and Gaza.

That's what you headlined in the April 12 CJN, "Mulroney calls for Israeli-Palestinian solution." Thus Mulroney echoes the Trudeau policy exactly.

From 1948, when Jordan invaded the land west of the Jordan River, until she lost it in 1967 in the effort to join Nasser trying to wipe out Israel, Jordan could have solved the refugee problem by creating a state there, but did not do so.

Many dedicated supporters of Israel fear that holding the West Bank will create a bi-national state. After all, Arabs have a high birth rate and Jews virtually zero population growth.

The trouble is to worry and lack faith. Judaism is a faith based on God's promises: that Jews should have a whole land, not a sliver merely nine miles wide in the middle.

Few Jews seem to realize that Jordan is 77% of Palestine, severed by Britain in 1922 when it made it an Arab land excluded from its League of Nations Mandate and forbidden to Jews.

That the world objects to Jews living on the "West Bank" is pure anti-semitism. This was the cradle of Judaism.

Charles Anthony
Toronto

* * *

HAKS RASKY'S YIDDISH CHYNAK

Let me commend Frank Rasky for his well-written April 5 story headed "Laskin praised for having good Yiddish kop." He quotes the 84-year-old Herbert Cohn who taught Hebrew to the late Chief Justice Bora Laskin.

But the effect of Rasky's otherwise fine story is spoiled through his misuse of Yiddish locutions and grammar. He has Cohn saying that Laskin would "geholfen" them.

Giving the English translation immediately thereafter does not alleviate the jarring note. It is like saying in English "he would helped them."

A. Bernard Gampel
Toronto

Editor's note: Rasky replies: "Hak mir nisht a chynak about grammar . . . as long as it conveys Yiddish with feeling and saychel."

Iris of Jerusalem

THIS ISRAELI SOLDIER A BEAUT

You ran a letter several months ago from a reader complaining that you don't publish photos of female Israeli soldiers.

During my recent visit to Israel, I was impressed by a pretty soldier who allowed me to take the enclosed photo.

She's Iris of Jerusalem, has recently enrolled in an officer's training program, and I think she's a beaut. Don't you agree?

Uri Oren
Toronto

Editor's note: We sure do.

* * *

ISRAELIS SEEK PEN PALS

The Youth Zionist Council in Israel is a non-political organization, administered by youth, whose aim is Zionist implementation.

One of our main goals is to help communication between youth in Israel and Jewish youth in the Diaspora, especially Israeli youth whose parents emigrated. This year one of our main projects is to find pen pals between these two groups.

Those who wish to correspond with youth in Israel should send a letter to my address, with the following details: name, address, age, sex, hobbies, language of communication, and with whom they would like to correspond.

Zvi Shamir
Chairman
Jerusalem branch
18 Bezalel St.
Jerusalem 94501

CZF ARTERIES NOT HARDENED

Leon King's April 12 letter, "Hardening of CZF's Arteries," is a common myth but incorrect.

The CZF welcomes new blood into its organization both for volunteer work in its manifold activities and also in the decision-making process.

Leon King, or anyone else interested, should contact me personally at (416) 665-7935 and I will be happy to discuss with them potential areas of participation.

Monty Robins
Executive director
Canadian Zionist Federation
Central Region
Toronto

* * *

SAGA OF A SYNAGOGUE

Contrary to Tammy Karol's article on March 22 ("Synagogue's future could be in jeopardy"), the future of Kehillat Shaarei Torah is not in doubt.

Several years ago, the same neighborhood was in turmoil regarding a bus route through the area. The same people and the same ratepayers' association were violently against it. The local alderman, Al. Heisey, thought the bus route was inevitable and funneled his efforts in trying to route the bus through areas where residents had no objection to it.

The bus route won, but the people in the area decided to have their revenge. During the civic elections, I received a phone call from a Jewish friend. Did I know that Heisey was an anti-semite? Nonsense, I said; my wife had worked with him for months. He was a decent, honest person.

The next day, I received another phone call from another Jewish friend. Did I know that Heisey was against Jewish day schools? Nonsense; he is the local alderman and has nothing to do with Jewish day schools!

After the third phone call, I told my wife that poor Heisey was finished. This vile, whispering campaign would panic our heavily Jewish neighborhood.

This is exactly what happened. Heisey was defeated, and in his place a young Jewish lawyer, Andy Borins, was elected.

But if there is no justice on earth, there is justice in heaven. The mills of God may grind slowly but they grind exceedingly fine. Guess what happened?

Right in the midst of my wealthy Jewish friends, a shul appeared. Not just an ordinary shul, but an Orthodox one.

And I know how it got there.

The members are not going to be stopped by ratepayers' associations, North York council or municipal boards. They have Someone much more powerful on their side.

Dr. Gordon M. Urbach
Toronto

NON-SWINGING CLUB MED

This belated note is to thank Marlo Fieldstone for her lovely Nov. 3 travel article, "Vacationers find Club Med's swinging image untrue."

I thought her story on Club Med Caravelle was presented honestly. I'm sure many who had doubts about Club Med prior to it gave it a second thought.

Victoria Dinnick
Toronto

* * *

CLAIMS REPORT UNJUST

With regard to the coverage given the panel of Israeli women, at the JCC during Israeli Week (March 29, "Israeli women complain of unequal treatment"), I must object.

How unfair for your reporter to single out just one of the topics discussed and make it appear as if the panelists had chosen this time and place to complain only about the discrimination against and unequal treatment of women in Israel today.

All four young women frankly shared personal experiences, and gave their views relating to life on a kibbutz or moshav vs life in a large city, child-rearing at home vs children's houses, education and, jobs and opportunities open to women.

In my opinion, the reporter certainly did not do justice to this panel of intelligent young women, nor for that matter, to herself as a reporter.

Myna Rossman
Toronto

* * *

TALE OF LOST WALLET

Allow me to share with you an unusual personal experience which I had recently.

On March 20 I visited Toronto, where I attended a cantors' conference at Beth Tzedec Congregation. Somehow, during the course of the day, my wallet, which had been in my coat pocket in the coat room, disappeared.

That evening, my wife called me from Detroit to say that she received a call from a lady by the name of Barbara Sacks who lives in Toronto, who called to say that she found the wallet on Bathurst St. She left her address and phone number so that I could reach her.

I called Ms. Sacks back immediately, and within minutes this lovely lady rushed to Beth Tzedec to bring my wallet. She also refused any reward or reimbursement for her trouble and phone call.

While Ms. Sacks is indeed a remarkable person for her thoughtful and kind consideration, this incident merely confirmed an earlier impression I have had about Toronto for a long time. Namely, Toronto is a beautiful city with some very wonderful Jewish people in it. God bless you all!

Cantor Chaim Najman
Southfield, Mich.

Organizations and People

CJC backs motion to have Holocaust studied in schools

By
PAUL LUNGEN

TORONTO — The Canadian Jewish Congress Ontario Region executive recently approved a motion to explore the need for the introduction of Holocaust studies in Ontario high schools.

The motion also calls on the executive to examine how the Holocaust Remembrance Committee of Toronto Jewish Congress can assist adult study groups in Ontario and look into the financial implications of the program.

Reporting to the CJC at its recent monthly meeting, HRC chairman Nathan Leipciger told the executive that members of his committee have been attempting to encourage teachers in schools outside Toronto to include studies of the Holocaust in the courses they teach.

Members of the committee have traveled to communities in Peterborough, Oshawa and elsewhere in Ontario to present teachers with a curriculum that can be used in their programs. A shortage of funds and of human resources is hampering the effort, he said.

The curriculum introduced to the teachers, called "Facing History and Ourselves," is already being taught in some Toronto schools, Leipciger said.

It was prepared after examining existing curricula from Los Angeles and New York and can be integrated with other disciplines now taught, including history, man and society and English.

Leipciger said he is anxious that Holocaust studies be included in secondary school guidelines set by Ontario schools.

So far, the school boards of Toronto and York have sent endorsements to the minister of education supporting the program.

In other business, Joint Community Relations Committee chairperson Rose Wolfe said her committee has heard of complaints emanating from communities outside Toronto about the effects of religious education and prayers in public schools.

Though the problems vary from area to area, they are especially difficult in smaller communities, she said. While the child is allowed to withdraw from the class, in a small town it can be especially "painful to say 'I'm different' and ask to be excused."

Wolfe said her committee is "looking into the problem," but has not received many details of the incidents. "Specifics are required before we can approach the minister of education or challenge the practice in court," she said.

Wolfe also reported that a committee of lawyers is examining the Lawlor report, tabled in the Ontario legislature recently. The report proposes changes to provincial civil law as a means of preventing the dissemination of hate literature (see CJN April 19).

In other business, Canada-Israel Committee official Shira Herzog Bessin told the executive "it is too soon to see" whether the appearance of PLO representative Zehdi Terzi before a Senate committee "presages recognition of the PLO."

The visit was "disturbing due to its broader dimensions," she said. It must be seen in light of "the vague reference to allowing low-level contacts" between some PLO officials and Canadian diplomats and politicians and the (limited) support in Ottawa for recognizing the PLO.

The Senate committee, investigating Canada's Mideast policy, has focused on the Arab-Israeli conflict, and adopted "a disturbing symmetry" in equating "intransigence of both Israel and the Palestinians," she said.

Prior to Terzi's appearance, the CIC had had one week's notice, and had mobilized part of the community to make phone calls, send letters and telegrams.

The CIC made its objections known, she said. However the CIC realized that even a gathering of thousands of Jews "still couldn't stop" the meeting.

Recognizing that the Senate was independent, the CIC felt there was little to be done to bring about a disinvitation to Terzi, short of an "act of government at the highest level.

"Intense activity by some senators to stop it" also failed, she said.

Bessin acknowledged that "for the PLO it was something of a victory," but said Terzi's appearance probably "won't have much bearing on the Senate committee's final report." He "equivocated in the usual PLO fashion and wouldn't commit to no terror," she said.

HONOR FOR KUSSNER

Sheila Kussner of Montreal, 2nd from left, is seen at her investiture in the Order of Canada in Ottawa. With her, from left, are husband Marvyn, Governor-General Edward and Lily Schreyer and former Governor-General Roland Michener. Kussner was cited for her founding of Montreal's Hope and Cope program for cancer victims. [John Evans photo]

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Mr. Harold R. Malitzky, Associate Director
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PLEASE DO NOT PHONE
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יום הזכרון
REMEMB. DAY

SUNDAY, MAY 6th

יום העצמאות
INDEPEND. DAY

World Jewry will unite to commemorate and honour those who have died in the wars of Israel ; and after sunset, celebrate 36th anniversary of Israel's independence.

The Toronto Jewish community is invited to participate:—

10:30 A.M. Gathering at Jewish Community Centre, 4588 Bathurst Street (Parking Lot) for SILENT MARCH to Earl Bales Park.

11:30 A.M. COMMEMORATION CEREMONY at Earl Bales Park in the presence of Consul-General Gideon Saguy and North York Mayor Mel Lastman. Prayers recited by Cantor Louis Danto.

7:00 P.M. REMEMBRANCE SERVICE at Shaarei Shomayim Synagogue, 470 Glencairn Avenue. Officiated by Rabbi Henry Hoschander in presence of leading communal and civic dignitaries.

9:00 P.M. "DOUBLE CHAI – A community celebration for Israel's Independence Day with singing star * GADI ELON and Israeli folk dancing, Sing-a-long etc.
(Venue: Shaarei Shomayim Synagogue)

*Admission Fee for Show only: Adults $5; Students, Youth and Senior Citizens $3. Advance tickets available Canadian Zionist Federation, 1111 Finch Ave. West, Suite 361, (665–7935); Negev Bookstore, 3509 Bathurst St. Tickets available at Shaarei Shomayim Synagogue, Sunday, May 6th, from 10 A.M.

58th Annual Spring Concert
TORONTO JEWISH FOLK CHOIR
SUNDAY, MAY 13, 7:30 P.M.
LAWRENCE PARK COLLEGIATE
(Lawrence Ave., 2 Blocks East of Avenue Rd.)
FREE PARKING
TICKETS: $6.00 ($4.00 Students)
Available at Door, or Call:
789–5502 (daytime); 489–7681 (evenings).

Sybil Geller new president of Ontario Red Cross

By TAMMY KAROL

TORONTO — Sybil Geller was elected president of The Canadian Red Cross Society, Ontario Division, at its recent annual meeting.

The 52-year-old Torontonian will serve a 2-year term and succeeds P. Edgar Buchan in the volunteer position. She was previously executive vice-president of the Ontario Division for two years and prior to that was vice-president for four years.

Geller's contributions to the society began with her weekly visits to blood clinics for the blood donor recruitment program from 1972 to 1975.

In 1974-75 she was elected co-chairman of the Metro Toronto Blood Council and was largely responsible for organizing the permanent daily blood donor clinic at the ManuLife Centre.

She served as the Ontario Zone vice-president for Metro from 1975 to 1978 and was elected first chairman of the newly-formed Metro Toronto Red Cross Association in 1976.

She is currently corresponding secretary for the Pomegranate Guild, a Judaic handicraft study group, and is a member of Holy Blossom Temple. (Her husband, lawyer John Geller, is a past president of Holy Blossom and has been national president of the JIAS).

Mrs. Geller graduated from the University of Toronto with a BA in arts in 1951. Shortly after she took a leadership training program sponsored by the United Jewish Welfare Fund, and upon completion served on the board of the Jewish Family & Child Service for two years.

Geller also served as program chairman for the Glen Rush Home and School Associataion and as president of the Forest Hill Home and School Council [the council was composed of five schools in Forest Hill prior to the absorption of Forest Hill into the city].

She was also program chairman of the Lady Reading Club, a club for the wives of Jewish lawyers.

Geller has held various positions with the United Way since 1956, starting with her chairmanship of the first United Way campaign in Don Mills in that year.

She has been involved with a number of committees and task forces on various aspects of the structure and organization of the Ontario Red Cross. In addition, Geller represented the Ontario Division on the national financial resources committee in 1981-82.

She is the mother of four children: Lawrence, 29, Dana Lampe, 26, Janet, 23, and Harold, 19.

Sybil Geller

Celebration for JCC

SASKATOON, Sask. — Congregation Agudas Israel will celebrate the 25th anniversary of the Jewish Community Centre here on May 25 and 26.

Irwin Cotler, immediate past president of the Canadian Jewish Congress, will be guest speaker on Friday, May 25.

The Rosh Pina Choir of Winnipeg, under the direction of Rashi Rudelier, will also take part in the celebration.

On Saturday, Dr. David Kaplan on clarinet and Shiela Shinkewski, piano, will perform in concert with the choir.

Past presidents of the congregation and the Sisterhood will be honored at Shabbat morning services.

Past and present members are urged to attend this event. For more information call (306) 343-7023.

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*Kosher Meat

Fresh Kosher Chicken Legs 4.17 per kg 1.89 per lb.

Fresh Kosher Chicken Breasts 4.39 per kg 1.99 per lb.

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Cut From Canada Grade A Beef Boneless Brisket Point Roasts 5.49 per kg 2.49 per lb.

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BBQ Whole Chicken Regular Size EACH 5.95

Chicago 58 Corned Beef Or Pastrami Regular or Heavy Spiced Deli Sliced 1.10 per 100 g 4.99 per lb.

Fish

Fresh Whole Whitefish per 100 g .57 2.59 per lb.

Smoked Ciscoes .50 per 100 g 2.29 per lb.

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- Markham Place - (Don Mills & Steeles)
- Willowdale Plaza - (Yonge St. at Sheppard)

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Organizations and People

What's New

By MIRIAM HERMAN

HOLIDAY DEADLINE

Due to the Victoria Day holiday, the May 24 issue deadline is Tuesday noon, May 15, instead of Wednesday. You may phone Monday, May 14, all day and Tuesday, the 15th, until noon, with material for that issue.

TO HONOR ISRAEL'S WAR DEAD

The Toronto Jewish community will have a unique opportunity on Sunday, May 6, to join, simultaneously with their brothers and sisters in Israel, in a ceremony to remember and honour those who have made the supreme sacrifice to establish the State of Israel and ensure its survival.

The ceremony will take place at Earl Bales Park at 11 a.m. and will be preceded by a silent march from the Jewish Community Centre, 4588 Bathurst St., gathering at 10.30. Among those participating in the ceremony will be Israel Consul-General **Gideon Saguy** and North York Mayor **Mel Lastman**. Memorial prayers will be recited by **Cantor Louis Danto**.

This commemoration service is sponsored by the youth and Hechalutz department of the Canadian Zionist Federation and other communal organizations.

WOMEN'S LEAGUE CONFERENCE

The Women's League for Conservative Judaism 1984 spring conference is set for Wednesday, May 9, beginning at 4 p.m. and Thursday, the 10th, at 8.30 a.m. at Beth David B'nai Israel Beth Am, 55 Yeomans Rd. Speakers include **Evelyn Seelig**, consultant speaker, National Leadership Training, and **Shirley Komove**, executive director, Ontario Region, United Synagogue.

ANNUAL JEWISH FESTIVAL

The annual Jewish Festival at Forest Hill Library, 700 Eglinton Ave. W., runs May 7-12.

It starts on Monday, the 7th, at 7.30 p.m. with an evening of Yiddish literature and song sponsored by the Committee for Yiddish, Toronto Jewish Congress, and continues Tuesday, May 8, at 7.30 p.m. with Canadian author **Martin Avery** reading from his new book The Singing Rabbi, accompanied by singer-songwriter **Bathsheva**; on Wednesday, May 9, at 7.30 p.m. with a lecture and slide presentation by **Stephen Speisman** entitled The Jews of Toronto; on Thursday, May 10, at 1.30 p.m. with films — A.M. Klein: The Poet and Landscape, Elie Wiesel: From the Ashes, Fania Fenelon: The Music of Auschwitz, and slides by **Tutzi Seguin** with sketches from Israel, and ends on Saturday May 12, at 10.30 a.m. with vocalist **Honey Novick** entertaining with songs that celebrate life around the world for ages 3 and up.

For information call 787-0179.

JEWISH IDENTITY SERIES

Congregation Habonim, 12 Hollaman Rd., presents the third lecture in the series on the theme Jewish Identity on Sunday, May 6, at 11 a.m. at the synagogue when **Rabbi Irwin Witty** will discuss Exploring Your Jewish Identity.

Lecture will be preceded by a breakfast at 10 a.m. at a charge of $3 per person. Tickets are available at the door. For those wishing to attend the lecture only, at 11 o'clock, there will be no charge. Don't miss this stimulating morning of food and thought.

HAMILTON'S SHALOM VILLAGE

Here's a list of the special programs at Hamilton's Shalom Village for the month of May —

Monday, May 7 — **Romeo** the barber will be on hand at 9 a.m.

Tuesday, May 8 — The Hamilton's Men's Teachers Choir in an evening of music and song at 7.15 p.m.

Wednesday, May 9 — Spring and summer fashions modeled by residents and sponsored by Caravan Clothes of Toronto at 1.30 p.m. This afternoon is shared with the Friendship Club of the Hamilton Jewish Centre.

Sunday, May 13 — The children of the Hamilton Hebrew Academy, under the direction of **Mrs. Nisman**, will entertain with a musical group for Mother's Day at 2 p.m.

Monday, May 14 — Around City Hall, city political news with **Alderman Peter Peterson** at 10.30 a.m.; Public Health nurse **Brenda Little** will be in the doctor's office at 2.30 p.m.; Simcha evening honoring residents celebrating May birthdays with entertainment by the Harlequin Singers of Hamilton at 7.30 p.m., followed by refreshments.

Tuesday, May 15 — Special craft afternoon with teacher **Trudy Deys** at 1.30 p.m.

The rest of the May special programs will appear in next week's column. For information, call Shalom Village at 528-5377 or 523-7428 in Hamilton.

GOURMET COOKING FOR SHAVUOTH

Beth David B'nai Israel Beth Am Sisterhood is presenting a gourmet cooking demonstration for Shavuoth featuring **Esther Schwartz** on Thursday, May 3, at 8 p.m. at the synagogue. Recipes will be distributed. There will be door prizes and refreshments will be served. Admission is $5. Call 667-8217 or 633-5388 for reservations.

ISRAELI AMBASSADOR

The recently appointed Israeli ambassador to Canada, **Eliashiv Ben-Horin**, will address Beth Tzedec Congregation from the pulpit during morning services on Shabbat Ha'atzmaut, May 5. This special address precedes Israel Independence Day.

TACKLING ABSENTEEISM

Baycrest Centre is presenting a 2-day seminar entitled Tackling Absenteeism, on Thursday and Friday, May 10 and 11 at its Joseph E. and Minnie Wagman Centre. For further information, contact **Barb Creed**, education department, Baycrest Centre at 789-5131, ext. 215 or 468.

BARGAINS GALORE

You'll find bargains galore at the rummage sale being held Tuesday, May 8, and Wednesday, May 9, at the Winchevsky Centre, 585 Cranbrooke Ave. (upstairs). Here's a chance to stock up on clothing for the entire family. Doors open 10 a.m. to 6 p.m. both days.

YOM HA'ATZMAUT CELEBRATION

Shaar Shalom Sisterhood invites the community to its Yom Ha'atzmaut celebration on Tuesday, May 8, at 8 p.m. The Riva Diamond Israeli Folk Dance troupe, composed of 20-30 men and women, will perform a variety of dances. Admission is $1. The synagogue is located at 2 Simonston Blvd., Thornhill.

POMEGRANATE GUILD

The Pomegranate Guild of Judaic Textiles is holding a meeting on Wednesday, May 9, at 8 p.m. at Holy Blossom Temple. Guest speakers will be **Albert Bendahan**, who will talk about Sephardic Jews in Toronto, and **Prof. M. Salama**, who will discuss the Jews in Spain prior to their expulsion in 1492. Guests are welcome.

GARAGE SALE WITH A HEART

A giant garage sale in support of Pioneer Women's Adopt-A-Child program takes place Sunday, May 6, from 10 a.m. to 3 p.m. at 141 Holcom Rd. (one block east of Bathurst, two blocks south of Finch).

If you have saleable merchandise taking up space in your home, it can help provide loving care for Israel's parentless and traumatized children. Club Beersheba will be happy to pick it up. Just call 222-4924 or 223-6186.

YIDDISH CULTURE COUNCIL

The Yiddish Culture Council is presenting a lecture by **Mordke Schaechter**, Yiddish professor, Columbia University, N.Y., on Sunday, May 6, at 8.30 p.m. at the Workmen's Circle Hall, 471 Lawrence Ave. W. His topic will be The Diversity of Yiddish Dialects in the World.

DAY CARE CENTRE

Beth Midrash Bar-Yohai, 34 Lissom Cres. (Steeles and Bathurst) is a day care centre open to 2½-year olds and to children after school, full-time and part-time. The Hebrew and English program runs through the year including summer, with kosher meals, outdoor playground and more. For information, call 223-0667 or 665-2919.

SISTERHOOD CLOSING LUNCHEON

Holy Blossom Temple Sisterhood's closing luncheon is set for Tuesday, May 15, at 12.30 p.m. at the temple. Guest speaker will be best selling novelist **Joy Fielding** (Kiss Mommy Goodbye, The Other Woman). Her topic — Have We Come A Long Way Baby? A check ($10) made out to the sisterhood and sent to the temple, 1950 Bathurst St., Toronto, M5P 3K9 is your reservation (by May 8). For information, you can call the temple office at 789-3291 and ask for **Phyllis**.

HILLEL STUDENTS, U OF T

Conversational Hebrew classes will be held at Hillel House throughout the summer. Classes began April 26 but you can join at any time. Intermediate level, for those who have a slight background in Hebrew, run Wednesdays from 5-6 p.m. Beginners level 2, for those who can read Hebrew and desire to increase vocabulary, run Wednesdays 6-7 p.m. For information, call **Betty** at 923-9861.

Please note that Hillel House will be open during the summer.

TRIBUTE TO MOTHERS

Beth Sholom Sisterhood is having a Tribute to Mothers on Thursday, May 10, at 6.30 p.m. featuring **Aelita** and company. This vivacious entertainer, who has performed in New York, Las Vegas and Florida, sings up a storm in several different languages. Don't miss this classy artist. Couvert is $15 including dinner. For reservations, call **Ruth Goldberg** at 781-0877, or **Gert Markson** at 636-1476 or **Toby Saltzman** at 224-5722.

INDOOR GARAGE SALE

The indoor garage sale sponsored by National Council of Jewish Women on Sunday, May 6, will feature new and used items such as clothing, books, toys, sporting goods and housewares. It runs from 10 a.m. to 3 p.m. at 4700 Bathurst St.

WILMINGTON TINY TOTS

Wilmington 3's Best Tiny Tots fall term runs Sept. 10-Dec. 14, for 3-4-year-olds, Monday-Friday from 8.45-11.15 a.m. Fee is $196 and $15 administration fee. Registration date is Thursday, May 3, at Charles H. Best West Public School, 330 Wilmington Ave. (at Finch), Room 106. For further information, contact **Marlene Hesas**, community recreation co-ordinator, at 224-6277 or 636-0359.

HIGHEST HONOR

In an extraordinary expression of appreciation, the Union of Orthodox Jewish Congregations of America will bestow its highest honor on its president, Julius Berman [left], who also serves as chairman of the Conference of Presidents of Major American Jewish Organizations. The Kesher Shem Tov Award, for outstanding Jewish communal service, will be presented to him at the Union's 86th anniversary national dinner on May 13, at the New York Hilton Hotel. With Mr. Berman is his teacher, Rabbi Joseph B. Soloveitchik.

CAROLYN ROSENBERG SCHOLARSHIP

A group of friends of the late **Carolyn Rosenberg** have arranged a dance to raise funds to establish an annual scholarship in her memory. The event, a Girls Just Want to Have Fun and So Do Guys party, is slated for Thursday, May 10, at 8 p.m. at Triumph Sheraton Hotel, (Keele and the 401) in the Senator Room. It is being presented by Marathon Disc Jockey Services which is run by one of the friends, **Robert Gray**, who is donating the service.

There will be several door prizes, also donated by friends and merchants.

Tickets at the door are $6 and advance tickets, at $5, can be obtained at the northern branch of the Jewish Community Centre, 4588 Bathurst St.

TIMELY INVESTMENT IDEAS

A session on Timely Investment Ideas for the Professional Woman is being offered on Tuesday, May 8, at 5 p.m. at 92 Bloor St. E. (Merril Lynch Canada Inc.). The 1½-hour seminar, conducted by **Laurie Weinroth**, will deal with self-directed RRSPs, contrarian investment strategies and timely contrarian stock selections. There is no charge. RSVP by calling Mr. Weinroth at 361-3522.

VOLUNTEERS NEEDED

About 800 volunteers are needed to work on the 1984 Ontario Games for the Physically Disabled to be held at Earlscourt Park and Recreation Centre, 1369 St. Clair Ave. W., from Aug. 9-12. The games are hosted by the Toronto parks and recreation department as part of the city's sesquicentennial and the department's centennial celebrations.

Volunteers are needed to assist the athletes, help with organization, registration, meals and transportation, social events, opening and closing ceremonies. To volunteer or for more information, call the volunteer office at 947-7795.

JF&CS ANNUAL MEETING

The Jewish Family & Child Service annual meeting is scheduled for Tuesday, May 8, at 8 p.m. at the Lipa Green Building for Jewish Community Services, 4600 Bathurst St. The guest speaker, **Dr. Paul Steinhauer**, senior staff psychiatrist, Hospital for Sick Children, will discuss Child Psychiatry in Jerusalem and Toronto: Some Comparisons and Adaptations.

JEWISH FOLK CHOIR CONCERT

The 58th annual spring concert of the Toronto Jewish Folk Choir will be held Sunday, May 13, at 7.30 p.m. at Lawrence Park Collegiate. Featured works will be **Mark Varshafsky's** Der Bobe's Cholem (Grandmother's Dream) and **Waldemar Hille's** Moishe der Bafrayer (Moses the Liberator). Soloists will be opera and concert baritone **Daniel Neff**, soprano **Elizabeth Phillips-Mitchell** and tenor **Darryl Palmer**.

The choir is conducted by **William Phillips** and accompanied at the piano by **Lina Zemelman**.

Several of Varshafsky's songs have been

[Cont'd. on page 15]

CLOWNING IT UP

Irvin Feld [seated, second from left], owner and producer of Ringling Bros. and Barnum & Bailey Circus, being serenaded by circus clowns at a dinner in his honor held at the Waldorf Astoria in New York City recently. The Anti-Defamation League honored Mr. Feld for "his contributions to understanding among all people and the lifelong desire to gladden the hearts of young and old alike." With Mr. Feld are, from left: Syd Silverman, publisher of Variety and dinner chairman; Kenneth J. Bialkin, national chairman of the Anti-Defamation League, and Ronald W. Miller, president of Walt Disney Productions and co-chairman of the dinner.

Organizations and People

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arranged into a suite by composer **Maurice Rauch** with a narration written by essayist **Prof. Itche Goldberg**. This narration, as well as that of Moishe, will be read by actress **Rose Kashtan**. Other members on the program will include satirical songs, a Bach chorale and a Newfoundland song, **Feller from Fortune**, arranged by Canadian composer **Harry Somers**.

Tickets are $6 ($4 for students) and can be ordered by calling 789-5502 or 223-6892 (mornings) or 489-7681 (evenings). They will also be available at the door.

LUNCHEON AND THEATRE

Shoshana Chapter of Hadassah-WIZO is holding a luncheon and theatre afternoon on Wednesday, May 23. Lunch will be at the Market Grill and the play is The Aching Heart of Samuel Kleinerman. Tickets are $22 and the proceeds will go to Youth Aliyah. For tickets, call **Frances Rubin** at 633-7246 or **Celia Rotstein** at 447-1726.

ROBERT CLARY GUEST SPEAKER

On Tuesday, May 8, movie actor **Robert Clary**, noted as the French prisoner-of-war in the TV series Hogan's Heroes, will be appearing in Toronto under the aegis of United Synagogue of America Ontario Region. His experiences as a survivor of Nazi concentration camps make him an eloquent spokesman for the Simon Wiesenthal Centre to which he donates his services.

The time is 8 p.m. at Adath Israel Synagogue, 37 Southbourne Ave. Admission is free and the community is welcome.

CRAFT AND GIFT SALE

Nili Chapter of Hadassah-WIZO is sponsoring a fund raising craft and gift sale on Sunday, May 6. The sale runs from 1-5 p.m. at Garnet A. Williams Community Centre, 501 Clarke Ave. (two blocks north of Steeles between Bathurst and Yonge in Thornhill). Be sure to drop in for the many Mother's Day ideas and door prizes.

DORIS' MUSICAL VARIETY SHOW

Doris' Musical Variety Show of the Bernard Betel Centre for Creative Living is a popular group of senior entertainers under the direction of **Doris Fleishman** accompanied by pianist **Elaine Duff**. The group's May performances include Tuesday, May 8, at the Best View Centre, 77 Main St., at 2 p.m.; May 17, at St. Anne's Tower, 661 Dufferin St., at 2 p.m., and Tuesday, May 29, for Toronto Hebrew School Bowlers at Marky's Restaurant, 280 Wilson Ave., at 7.30 p.m.

For more information about this versatile group, call 248-4764 or 222-7422 or 633-2527.

JUDAICA SHOP SALE

Holy Blossom Temple Sisterhood Judaica Shop is having its annual pre-Mother's Day sale on Tuesday, May 8, from 11 a.m. to 3 p.m. You'll find lots of good buys in glassware, acrylic items, Judaica, books, toys, and more. The shop is located directly across the hall from the temple's main office and of course, parking is free.

ABOUT JEWISH THEATRE

The Shaarei Tefillah adult education spring series, Seminar in Contemporary Jewish Issues, continues on Tuesday, May 8, with Jewish Theatre Yesterday and Today with **Chaim Avron**, noted Yiddish journalist and director of Yiddish stage. The time is 8 p.m. at the synagogue, 3600 Bathurst St.

ISRAEL'S ANNIVERSARY

Beth David B'nai Israel Beth Am is holding an Oneg Shabbat service on Friday, May 4, at 8.15 p.m. in celebration of Israel's 36th anniversary, and to recognize participants in the adult bat mitzvah program upon receiving the designation of Bat Torah. **Rabbi Philip Scheim** and **Cantor Hesh Mayersdorf** will conduct the service. Greetings from Israel will be brought by Israel Vice-Consul **Ephraim Ben-Mattityahu**.

at the jcc

An exhibition of new paintings by **Lois Steen** opens Thursday, May 3, at the Koffler Gallery, Koffler Centre of the Arts of the JCC, 4588 Bathurst St., and will continue through to May 25. Lois Steen, a color field painter whose vibrant, vivid works are concerned with the play of color on movement, light and space, will give a slide lecture on The History of Color in Painting on Sunday, May 6, at 2 p.m. Phone 636-2145 for further information.

The Koffler Loggia Gallery is hosting an exhibition of paintings by Hamilton artist **Eitan Dvir** from May 3-27. Mr. Dvir was born in Iran, studied art in Switzerland and Belgium and emigrated to Israel in 1972. He moved to Hamilton in 1981. His work emphasizes the Jewish tradition, subjects from the Bible and the history of Israel as a state.

A display and sale of work by metal sculptor **Chaim Hendin** will be held May 6-9 at the Jewish Community Centre northern branch. A Russian emigre to Israel, the artist is currently touring North America. His work reflects the grace and motion of biblical ages mingled with themes from the heritage and holiday rituals of the Jewish people. For further information, call the JCC at 636-1880, ext. 253.

The PACE department of the Koffler Centre of the Arts is presenting a lecture titled Wrinkles, How to Prevent, How to Correct by **Dr. Alex S. Rivlin** and **Alla Rosenberg** of the Institute of Cosmetic Surgery. Topics will include causes for skin aging, how to postpone aging, non-surgical rejuvination techniques, silicone and collagen injections, face lifts and other types of cosmetic surgery.

This lecture is part of the Topics Unlimited series and takes place Monday, May 7, from 12.30-2 p.m. Admission is $1. Everyone is welcome. For information, call **Georgine Nash** at 636-1880.

Are you an actor with a burning desire to dance and sing, or a singer with a craving to act and dance, or a dancer with an uncontrollable urge to sing and act? Then join the musical theatre course offered by the Leah Posluns Theatre School and work with one of Canada's most popular director-choreographers **Joel Greenberg**.

Course runs three weeks beginning July 9, Monday through Thursday from 9.30 a.m. to 4.30 p.m. There is a showcase presentation at the end of the session.

Deadline for applications is May 23. Audition is required. For further information, call **Rose Dubin** at 636-1880, ext. 230.

At the Bloor Branch — The Bloor JCC is presenting a theatre brunch with two 1-act plays in the main lounge beginning at 12.30 p.m. Admission is $3 for JCC members and $4 for non-members. Tickets are on sale at the Bloor JCC front office, 750 Spadina Ave. (at Bloor) .... Aspiring Jewish artists who would like to exhibit and sell their works at the Bloor JCC art festival in June should contact **Mark Egan** at 924-6211 for an interview.

At the North-East branch — The North-East Couples Over 40 group will be meeting on Sunday, May 6, at 8 p.m. at the northern JCC, 4588 Bathurst St. For details, call **Susan Levine** at 889-0813.

for seniors

Club Chaverim meets on Mondays at Beth Tikvah Synagogue, 3080 Bayview Ave. The program on May 7 at 1.30 p.m. will be geared to Yom Hazikaron — Remembrance Day and Yom Ha'atzmaut — Independence Day, with a presentation of Jewish and Israeli music featuring **Michael Sone**. Morning programs include oil painting, beginners bridge, English as a second language and movement to music. You can stay on for a catered lunch (all you can eat for $1) or bring your own (dairy). For more information, contact **Rose Shapiro** at 889-0813.

At the **Workmen's Circle Social Club (60+)** meeting on Tuesday, May 8, there will be lunch and entertainment by **Cantor Albert Feldman** and his accordion. The time is 12 noon at 471 Lawrence Ave. W. Everyone is welcome to come and enjoy. For information, call **Shirley Grotell** at 222-7727.

On Tuesday, May 8, at 1.15 p.m., **Beth Tzedec Friendship Club +50** is presenting **Tova** in a performance of exotic oriental dancing. Refreshments and coffee will be served. Everyone is welcome. Non-members are charged $1.50.

A musical evening arranged and directed by pianist **Lola Julitta Kane** with singers **Fanny Brass**, **Anna Farber** and **Sylvia Gold** and Mrs. Kane at the piano, takes place at Cheltenham Nursing Home on Wednesday, May 9, at 7.30 p.m.

Nathan Garnick will be the guest speaker at the Wednesday, May 9, meeting of **Holy Blossom Temple Almuni**. His topic — Salute to Mother's Day. The time is 1.30 p.m.

Beth Emeth Friendship Club (60+) is having a general meeting on Sunday, May 6, at 12.30 p.m. at the synagogue, 100 Elder St. All members are invited to an enjoyable afternoon with an early Mother's Day luncheon free to members. Entertainment will be by humorist **Philip Cohen** ..... The new drop-in centre had open house April 30, May 1 and 2, from 11 a.m. to 4 p.m. For more information, contact **Carl Pasternak** at 633-2997.

The free line and ballroom dancing at **Earl Bales Seniors Place** is now in full swing. Come out on Wednesdays from 7.30-9.30 p.m. and have an enjoyable evening with **Ada Goldblatt**. The Earl Bales Seniors Place is in Earl Bales Park at Bathurst and Sheppard.

Shaarei Shomayim Friendship Club is having a Mother's and Father's Day luncheon on Monday, May 7, at 12.30 p.m. when guest speaker will be CJN columnist **J.B. Salsberg** .... Keep Monday, May 28 open for a special program with violist **Rivka Golani Erdetz**. Details will follow ..... Ongoing dancercize, folkdancing, oil painting and games continue at the usual times ..... Day trips are scheduled for May 30 and July 26 and the Catskills trip is July 27-Aug 5 ..... For more information about activities, call the synagogue office at 789-3213 and ask for **Lena**.

Aspiring Jewish artists who would like to exhibit and sell their respective works at the Bloor JCC art festival in June should contact **Mark Egan** at 924-6211 for an interview.

Mother's Day is May 13 and the **Wagman Centre** is having a spring sale of crafts and plants on Thursday, May 10 to help you with your gift shopping. Crafts and plants are from the creative arts group and the Wagman Centre greenhouse. Sale is from 10 a.m. to 4 p.m.

CENTRE FOR CREATIVE LIVING

The Lifelong Learning Institute (LLI) of the Bernard Betel Centre for Creative Living is presenting a lecture on Medical Ethics and Jewish Law by **Dr. Leslie Goldenberg** on Tuesday, May 8, at 1 p.m. at the centre, 1003 Steeles Ave. W. Dr. Goldenberg is a staff geriatrician at Baycrest Centre. Admission is free and everyone is welcome.

The second lecture of the Motherwork-Daughterwork course given by **Prof. Harriet Rosenberg** takes place at 1 p.m. on Thursday, May 3. Charge is $1 for members and $2 for non-members.

The creative writing course offered in conjunction with Humber College runs May 11 to July 13 and the current events in Canada course began May 1 and will continue through to July 3. These courses are open to all seniors in the community and take place at the centre. Pre-registration is required. Call the centre at 225-2112 for information.

The Friday Film and Discussion Group will view the film The Marriage Circle by **Eric Lubitsch** on May 11 from 10 a.m. to 12 noon. The guest speaker, **Prof. Barry Haynes**, of St. Michael's College, will discuss What Made the Silent Films Classics.

The Sunday afternoon program on May 6 honors Yom Ha'atzmaut. It will be presented in English and Jewish by an officer of Toronto Jewish Congress and CJN columnist **J.B. Salsberg**. The time is 2 p.m. Lecture is open to the public.

There is a Yom Ha'atzmaut luncheon on Wednesday, May 9, at 12 o' noon with entertainment by the Heritage Singers and a special greeter.

singles

Single Parents—Parenting Adolescents program, for both mothers and fathers whether your children live with you or not, will address the special needs that the Jewish single parent has while parenting a teenager.

It will deal with helping your children cope, dealing with your child's relationship with your ex-spouse, being both parents when there is only one, managing your own needs and handling resentments.

The workshop will take place at Jewish Family & Child Service, 4600 Bathurst S., starting Monday, May 14, and will run for six consecutive weeks from 8-9.30 p.m. The fee is $25 (scholarships available). For information and to register, call **Estelle Altman** at 638-7800.

JCC Singles 40+ celebration of Israel's 36th anniversary is part of the regular Monday evening Coffee House sponsored by the group. It will be held in the Seniors Lounge of the northern branch of the Jewish Community Centre, 4588 Bathurst St. on Monday, May 7, at 8 p.m. For more information, call the JCC at 636-1880, ext. 332 or **Doris** at 636-1687.

The JSF (Jewish Student Federation) and JCC symposium, Focus on Connections 80s Style is a symposium for singles 20-35, including keynote lecture, workshops — Lie

[Cont'd. on page 16]

LESSON FOR BARBRA

On a recent visit to the Wiezmann Institute in Rehovot, Israel, film star Barbra Streisand [right] was introduced to the mysteries of science by neurobiologist Michal Schwartz [left]. Looking on is Sara Sela [centre], wife of the president of the institute, Prof. Michael Sela.

FASHION SHOW FUNDS

Forest Hill Collegiate students donated $1,500 from proceeds of their 8th annual fashion show, Collage 84, to the new Baycrest Hospital, now under construction. From left to right, Esther Exton and Helen Marr accept the check on behalf of Baycrest Centre from students Robert Kerzner and Robert Starkman. [Philip Alldrit photo]

Organizations and People

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Down I Think I Love You, You're Nobody Till Somebody Loves You, You Can't Shy Away From the Issue and Shifting Gears-Changing Roles — open gym and swim and entertainment. It all takes place at the JCC northern branch on Thursday, May 10. Admission is $4. Register at 7.15 p.m. For information, call **Greta** at the JSF office at 667-3647.

Solelim (25-40) has arranged a softball (co-ed, slow-pitch baseball) for Sunday, May 6, at 1 p.m. at Clanton Park, 10 Palm Dr. (west off Bathurst, one block south of York Downs). Bring equipment if you have it, especially gloves ... and dress casually. For information, call **Jeffrey at 783-3019 evenings ..... There is bowling on Sunday, May 6, at 2 p.m. at Bathurst Bowlerama (at Glencairn). Meet **Lorne** at the snack bar. For information, contact him at 783-4605 from 7-10 p.m. ..... Be sure to drop by the Solelim information table at the Israel Independence Day celebration at Shaarei Shomayim Sunday evening, May 6.

The **North-East Jewish Single Parents** spring dance is set for Saturday, May 5, at 8 p.m. at the Plaza II Hotel. Reserve immediately by calling **Susan Levine** at the NE office at 889-0813 ..... The book club meets on Sunday, May 6, at 8 p.m. to discuss A Jew Today, by **Elie Weisel**. Call Susan Levine for details.

Getting On With Your Life, a social life skills networking group for separated, divorced and widowed men and women, will meet for five Tuesday evening sessions beginning May 29. Fee is $15 non-refundable. For registration and information, call **Jewish Singles Project Connect** at 731-4600 mornings.

Re-Connect life skills group for separated and divorced women begins eight Tuesday evening sessions on May 8. Fee is $20 non-refundable. For information and registration, call 731-4600 mornings.

Super Singles Soiree, complete with dinner, dance, disc jockey and door prizes, is being held Saturday evening, May 26, at the Sheraton Centre. Call 731-4600 mornings for information.

On Sunday, May 6, the Bloor JCC is presenting a theatre brunch, with two 1-act plays, in the main lounge, beginning at 12.30 p.m. Admission is $3 for JCC members and $4 for non-members. Tickets are on sale at the Bloor JCC front office, 750 Spadina Ave. (at Bloor).

Aspiring Jewish artists who would like to exhibit and sell their respective works at the Bloor JCC art festival in June should contact **Mark Egan** at 924-6211.

Beth Sholom Widows and Widowers 45+ group is having an "old tyme" movie night on **Monday, May 7, at 8 p.m. at the synagogue,** 1445 Eglinton Ave. W. The movie is How Green Was My Valley. Refreshments will be served. For information, call the synagogue office at 783-6103.

Holy Blossom Temple Single/Single Parents group meets on May 9, at 8 p.m. for a D & M Nite (discussion and mingle). For additional information, call **Elliott** at 638-3548.

About People

LUNCHEON SPEAKER

Hebrew University political scientist **Avraham Diskin**, renowned in Israel as the person who does the TV commentary during national elections, will be the featured guest for this season's closing luncheon of the Young Leadership Division of the Canadian Friends of the Hebrew University on Tuesday, May 8. Known as somewhat of an oracle in Israel when it comes to politics, Diskin will speak on An Insight Into Current Israeli Politics. He is currently a visiting professor at Carleton University.

Avraham Diskin

The luncheon will be held at the Primrose Club at 12.15 p.m. and costs $20 per person. For further information, call the Canadian Friends office at 789-2633.

MACCABIAH LODGE EXECUTIVE

Maccabiah Lodge B'nai B'rith held its annual installation dinner and dance at the Sutton Place Hotel recently. The 1984-85 executive is headed by president **Ken Bernknopf** with vice-presidents **Alan Bobkin, Allan Eisen** and **Max Ostroff**; trustees, **Jeff Cohen, Perry Davis, Steve Goldenberg, Chaim Scheinman, Shelley Winick** and **Jerry Wiseblott**; treasurer, **Sandy Shessel**; financial secretary, **Sheldon Buchalter**; corresponding secretary **Sheldon Rotman**, and chaplain **Manny Brykman**.

ROM APPOINTMENT

Eleanor R. Goldhar has been appointed manager of marketing and public relations for the Royal Ontario Museum, which means she will be responsible for new marketing strategies, audience development and visitor services.

Eleanor Goldhar

Ms. Goldhar comes to the ROM with over 10 years of experience in marketing and public relations for the performing arts community and the travel-hospitality industry. She has served on the board of directors of the Toronto Theatre Alliance, Comus Music Theatre of Canada and the Performing Arts Information Service.

Her arts management company handled such diverse clients as the National Film Board, the Media Centre University of Toronto, the Wintario Half Back program, Resorts International Hotels and Casinos, and Theatre Ontario.

CANADIAN ZIONIST FEDERATION
ADVANCE NOTICE

YOM YERUSHALAYIM/ISRAEL
SOLIDARITY RALLY
Wednesday, May 30, 8 p.m. – Beth Tzedec Synagogue
Guest Speaker:
His Excellency Eliashiv Ben-Horin,
Israeli Ambassador to Canada
For info. call 665–7935.

PUBLIC RELATIONS DIRECTOR
required for the
Jewish Community Centre of Toronto

The successful candidate must possess a high degree of creative ability in all areas of communication – visual and verbal.

An extensive background in the P.R. field, as well as a background in the workings of a community organization are necessary.

In addition, the candidate must have excellent people skills, administrative skills and a thorough knowledge of the Toronto Jewish Community. An understanding of Yiddish and Hebrew would be ideal, but not a must.

To be considered for this position, please prepare up-to-date resume and arrange for an interview by calling Edra, 636–1880. ext. 277.

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MR. ROBERT CLARY . . .

"FOR 36 YEARS I KEPT MY EXPERIENCES DURING THE WAR LOCKED UP INSIDE MYSELF . . . BUT THOSE WHO ARE ATTEMPTING TO DENY THE HOLOCAUST, MY SUFFERING AND THE SUFFERING OF MILLIONS OF OTHERS HAVE FORCED ME TO SPEAK OUT . . . **YOUNG PEOPLE MUST KNOW WHAT HAPPENED, FOR THEIR OWN PROTECTION".**

Ontario Region United Synagogue of America
and
United Synagogue Youth
announce
as their GUEST SPEAKER

MR. ROBERT CLARY
...Noted actor who played French Prisoner-of-War in Hogan's Heroes

...survivor of the Nazi concentration camps
...spokesman for the Simon Wisenthal Center

DATE: **TUESDAY, MAY 8th, 1984**
TIME: 8 p.m.
PLACE: ADATH ISRAEL SYNAGOGUE
37 Southbourne Avenue, Downsview, Ontario
(1 block N.E. of Bathurst-Wilson)

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בס"ד

You are cordially invited
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to celebrate
the 25th Anniversary of
Camp Moshava
on Yom Yerushalayim, 28 Iyar 5744
Wednesday, May 30, 1984
Torath Emeth Jewish Centre
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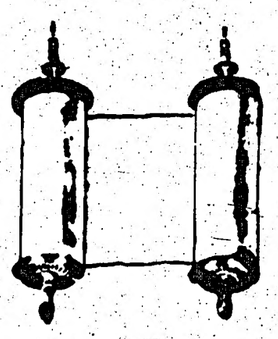
CANTOR ISRAEL MELLER
Entertainment will be provided by
For reservations please call (416) 630-7578
Cocktails: 6:30 p.m. *$75.00 couple*
Dinner: 7:30 p.m. *no solicitation of funds*



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Emor

Money is good — when it's used to serve G-d.

A poor maggid (preacher) used to borrow a few hundred roubles every Friday afternoon from the president of the congregation, and return it immediately after the Sabbath.

The president summoned him. "Reb maggid, what's the meaning of these loans? I know that you don't use the money on Shabbes?"

Answered the maggid: "I'm not sure myself. All I know is that the mussar (moral reproof) that I give when I don't have two roubles to rub together can't compare to how I open my mouth when I know that I have a few hundred at home!"

Torah should talk. Holiness, wisdom should talk — but what do people listen to? Money.

The Torah understood people. Consider . . . this week's parsha deals with the Kohain Gadol — the High Priest. Says the verese. . . . "V'hakohen hagadol may'echav. . . . And the priest who is greater than his brothers. . . ." Comment the rabbis . . . "the high priest has to be greater than his brothers in strength, beauty, wisdom, wealth and height. . . ." (Yoma 19)

Wisdom? Fine. Strength, beauty, dignity, okay. But wealth? Does G-d count that also? But the Torah understood. . . . If the high priest is rich, he will be listened to. But if he is poor, even though saintly — who will pay attention?

But that's not how a Jew should measure someone. Greatness is what you are — not what you have.

* * *

Every Jew is a high priest — holiness has to be every where.

The Torah commanded the High Priest: "U'min hamikdash lo yeitzei! From the holy place he shall not go out!" What does that mean? He must descend from his sanctity — he should feel G-d's presence every second.

"V'lo yechallel et midash E'lokav. . . . He should not desecrate the sanctuary of his G-d!" He has to watch every step we have to watch every step — not to make a chillul Hashem, desecration of G-d's name. . . .

We are all high priests. We have to feel holiness every second. How? By constantly offering the two "tamids," the two constant sacrifices to G-d.

In the Temple there were daily sacrifices of two tamids — two lambs that were always offered, morning and evening. Every Jew has two tamids, two constants that he must never forget:

"Shivisi Hashem l'negdi **tamid** — I set the L-rd before me always. . . ."

"Chatosi negdi tamid — My transgressions are before me always. . . ."

Above all, the heart: When Rabbi Avraham Yitzchak Hakohen Kook testified before the International Commission about the Western Wall, he was asked: "Rabbi, all it is is a few stones — what's the big deal?"

He answered: "Sometimes there are hearts that are like stone, and sometimes there are stones that are alive like hearts. . . ."

Shabbat Shalom.

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Belonging is Beautiful

BB Fun-Run attracts huge crowd

TORONTO —

More than 300 participants ran through the rain for B'nai B'rith Canada's 1st annual 10-km Fun-Run April 15 at the Jewish Community Centre.

Co-sponsored by B'nai B'rith and the Jewish Community Centre along with Shoppers Drug Mart, Newton Cable and Brooks, the run involved hundreds of BB volunteers, as well as participants from the community groups which the lodges service, and runners from across the city.

Winner in the men's category was Stephen Auerback at 37:07 with Steven Gangbar second and Robert Fishbaum third.

In the women's category Suzanne West took top honors in 43:59. Rhonda Freudman was second, with Elaine Lister taking third.

Runners on the move from the JCC at the 1st Annual B'nai B'rith Fun-Run.

"The run was a great success. Spirits were high, despite the rain, and it was clear that everyone had fun," said Jerry Panet, one of the co-chairmen.

"Cooperation from the B'nai B'rith volunteers, the Jewish Community Centre staff and the Metro Toronto Police was superb. The success of this first run augurs well for our future runs."

Also co-chairing the event were Verne Chelin, Adi Kolber and Ron Seigel. Proceeds from the run will aid BB programs, B'nai B'rith Youth Organization, Hillel foundation and the League for Human Rights.

Prossin will head ZOC

MONTREAL —

Halifax lawyer Ben Prossin has been elected national president of the Zionist Organization of Canada (ZOC).

Elections took place at a recent ZOC mini-conference at the Ritz-Carlton Hotel here.

Also elected were Milton Winston [Montreal], deputy president; David Azrieli [Montreal], national vice-president; Eli Adler [Edmonton] treasurer; Mort Pliskow [Sudbury], national secretary and Max Goody [Toronto], immediate past president.

Ben Prossin

Goody chaired the meeting which heard Azrieli report on the upsurge of interest in ZOC and the activities of Young Judaea and Camp Kinneret Biluim.

Winston outlined the organizational methods utilized for registering the largest number of members for the last World Zionist Congress and the 6th national Canadian Zionist Federation Convention.

Mr. Mickey Baratz, Chairman for the Yom Ha'atzmaut Dinner in honour of the Israel Defence Forces accepts best wishes from Ahuva Benebgi, last year's Dinner Chairperson. The dinner is to take place on Sunday, May 13 at the Inn-on-the-Park. For information & reservations call the Israel Soldiers Office at 783–3053.

Advt. Advt.

Special honor for Susan Fish

TORONTO —

Since World War II, more than 2,500,000 immigrants representing "an astounding 80 different ethnocultural groups" have become "part of the glorious tapestry we call Ontario," Susan Fish, minister of citizenship and culture, said here recently.

She made her remarks as she was made an honorary member of the Ethnic Press Association of Ontario.

She listed her ministry's policies, which, she said, "tried hard to make Ontario a hospitable home for newcomers." They included:

- ESL classes, designed to teach English as a second language throughout Ontario.
- The Newcomer Language / Orientation Classes (NLOC), funded for more than $943,000 via grants to 95 organizations, which operate 303 adult programs.
- The Multicultural History Society of Ontario, which has been awarded more than $4 million to help document the rich past of immigrants.

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And THE MIZRACHI MEN'S ORGANIZATION OF TORONTO
in conjunction with
THE SHAAREI TEFILLAH CONGREGATION

présent

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"The Modern State of Israel: Dream or Delusion"?

TUESDAY, 22nd MAY, 7:45 p.m.
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3600 Bathurst Street
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TICKETS: $3.00 (Seniors and Youth $2.00)
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SHAAREI TEFILLAH SYNAGOGUE, 3600 Bathurst St., Toronto M6A 2C9 — **787-1631**

AS NUMBERS OF SEATS ARE STRICTLY LIMITED, ADVANCE RESERVATIONS ARE STRONGLY RECOMMENDED.

Organizations and People

JDL director calls for more pressure

Govt. criticized for not chasing war criminals

By
JEFF ROSEN

TORONTO —

The Canadian government has been negligent in pursuing justice against an estimated 1,000 Nazi war criminals living in this country, according to the Canadian national director of the Jewish Defence League (JDL).

At a recent lecture sponsored by the JDL at Shaarei Tefillah Synagogue, Meir Halevi told an audience of approximately 100 that Canada's record of opposing Nazism has been far from perfect — pointing out this country's refusal to allow the St. Louis to dock in Canada in 1938.

The St. Louis sailed out of Hamburg that year with 900 Jews who were headed to Cuba. But when the ship docked, the passengers were told their visas were illegal and they could not stay. When the St. Louis entered Canadian waters, then Prime Minister Mackenzie King refused to allow the Jews aboard to remain in Canada.

Halevi said that shortly after the Nuremberg war trials, Canada took an anti-Nazi stand. However, he said, Canada only did so because it was to Canada's advantage.

In order to force the government to take action against Nazi war criminals still living in Canada, Halevi told The CJN that people "must put pressure" on the government. One way to do this, he said, is by holding demonstrations.

"It's time for Jews to express outrage through loud protest," Halevi said at the lecture. "It's time to bury respectability before it buries us."

Halevi was joined by Dr. Charles Kremer and Martin Mendelsohn who also spoke on the importance of prosecuting Nazi war criminals.

Kremer said it is the duty of every Jew in the world to consider the Nazis as their enemy and for every human being to fight against genocide, pointing out that the Jewish people's experience in this area was not unique.

He recounted his quest to have alleged war criminal Archbishop Valerian Trifia brought to justice and warned that what happened in Germany in the 1940s could happen in the U.S. today.

According to Kremer, Trifia killed thousands of Jews in Romania in 1941 after having studied genocide in Germany. Today the archbishop is living in Detroit.

Martin Mendelsohn, legal counsel of the Simon Wiesenthal Centre in Los Angeles and former deputy director of the U.S. Office of Special Investigations, said neither the Canadian nor American governments are interested in prosecuting war criminals, so deportations must be sought to have these people tried in their own countries.

He said that in 1980 Simon Wiesenthal met with Canadian Solicitor-General Robert Kaplan and left four dossiers with him on war criminals living in Canada. Mendelsohn claimed that no action has been taken yet.

"Don't know why they picked on me"

Hunt continues for deli arsonist

By
TAMMY KAROL

TORONTO —

No arrests have been made in the blaze at a Jewish deli here April 22.

Several anti-semitic markings were spray painted on the walls of the Sheppard Delicatessan, 590 Sheppard Ave. W. (CJN April 26).

Staff Sgt. Joe Hunter of 32 Division said no suspects have been found. But he added that police and the fire marshall are continuing their search.

The fire's cause was reported as "igniting by flammable substance" and arson is suspected.

Michael Zekser, 29, said that since he took over the deli seven years ago, there was never any fire on the premises, though there was one at the site 12 to 15 years ago. (The deli's been at the plaza for some 20 years).

"This [incident] is not very pleasant and I don't know why they picked on me . . . almost every store in the plaza is Jewish," Zekser told The Canadian Jewish News last week.

Zekser estimates contents and structural damages at over $100,000. He plans to reopen his deli once damages are repaired.

"One person couldn't have caused that sort of destruction," he said.

Sgt. Hunter told The CJN he couldn't speculate whether the fire and damages were by one person or a group.

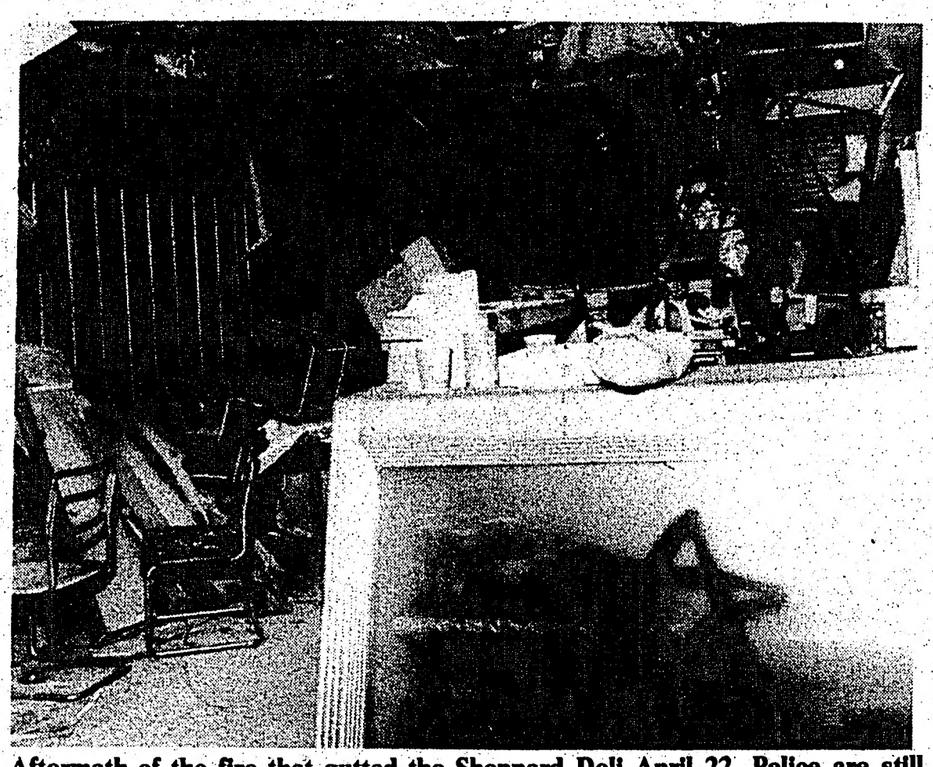
But he said the deli's front door was unlocked when police and firemen arrived at the scene and that there were no signs of forced entry.

"Just because the door was unlocked doesn't mean the suspects got in through the front door," Hunter said.

"They could have been in the deli during or before closing and maybe they used the front door to leave by . . . maybe the owner didn't even lock the front door properly when he closed," Hunter added.

Police reported the fire began in the basement and main floor.

The blaze was confined to the deli, though there was some smoke damage to adjoining stores, including a bank and a men's wear shop.



Aftermath of the fire that gutted the Sheppard Deli April 22. Police are still looking for suspects.

Community Foundation out looking for funds

TORONTO —

Toronto's community foundation is going public.

The Metropolitan Toronto Community Foundation announced recently it is now actively soliciting funds to create a capital pool to use as a source of philanthropic donations.

Speaking to about 30 well-heeled bankers, businessmen and executives at the plush National Club, Foundation chairman Fraser Deacon said the establishment of the charitable organization is "no longer a pipe dream."

Pointing to such long-standing philanthropic organizations in Vancouver and Winnipeg, he said establishment of the Foundation in Toronto is a "measurement of a community's maturity (which) has been long overdue."

The Foundation was incorporated in 1981 but did not make its first grants until 1983. At that time the Ontario Choral Federation and the Toronto General Hospital kidney research fund each received about $9,000 generated from the Foundation's $207,000 capital pool.

Joining Deacon on the Foundation's board of trustees is vice-chairman Gage Love, Sonja Bata, Edmund Bovey, R. F. Elliott, Irving Gerstein, Lawrence Greenwood, David A. Lewis and Mary Alice Stuart.

Deacon told the potential donors that income from donations will be used to supplement existing charities such as the United Way and the United Jewish Appeal, to promote health, education, welfare and cultural concerns in Toronto.

Funds can be donated through a gift during the lifetime of the donor, through a bequest in a will, or by a gift of life insurance or an annuity. The donor may name his or her fund and specify how it will be used, Deacon said.

To kick off the campaign, Mediacom president D. W. Davidson announced a donation of $20,000 to the Foundation's operating account, while the Edwards Charitable Fund donated $100,000 to its capital fund.

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An ability to speak Yiddish would be an asset.
You must also be bondable and have very strong organizational skills and be able to work wit out immediate supervision.
Apply with resume and salary requirements to Box 6729, The Canadian Jewish News, 562 Eglinton Avenue East, Suite 401, Toronto, Ont. M4P 1P1.

COMING EVENTS

בית צדק BETH TZEDEC

TUES., MAY 8, 1:15 P.M. - **FRIENDSHIP CLUB PLUS 50** - Exotic **Oriental Dancing.** Guest artist **Tova.** CJN says: "Go and dance up a storm - as long as you put a Jewish soul in it." Everyone welcome! Refreshments served. Non-members: $1.50.

TUES., MAY 8, 1:30 P.M. - **BETH TZEDEC SISTERHOOD's First Afternoon Tea Book Review.** Guest: **Prof. Elaine Newton,** reviewing **Cannibal Galaxy** by **Cynthia Ozick.** Cost: Members $3, non-members $4.

TUES., MAY 15, 1:15 P.M. - **FRIENDSHIP CLUB PLUS 50** - **Wallenberg String Quartet** (of Toronto Symphony Orchestra). Featuring **James Wallenberg,** violin; **Peter DeSotto,** violin; **Paul Meyer,** viola; **Edward Hayes,** cello. Classical and Jewish Music . . . music you will enjoy! Everyone welcome! Refreshments served. Non-members: $1.50.

MUSEUM EXHIBIT: Recent oil paintings by **Israel Broytman.** Until *May 8.*

Exciting Weekend for Yom Ha'atzmaut
SHABBAT HA'ATZMAUT
New Israeli Ambassador to Canada
His Excellency Eliashiv Ben-Horin
To address Beth Tzedec: SATURDAY, MAY 5
From the pulpit during Morning Services.
This is the Ambassador's first appearance before a Jewish assembly in Toronto.
Beth Tzedec traditionally begins marking Israel's Independence Day on the Shabbat prior to the day itself.
We welcome the Ambassador to Beth Tzedec.

SUNDAY, MAY 6.
9:30 a.m. Special Israeli Breakfast
sponsored jointly by Sisterhood and Men's Club.
10 a.m. Guest speaker

Mr. Ze'ev Shiff

Defence Editor of the Israeli Daily Newspaper, Ha'aretz, and Senior Associate at the Carnegie Institute for International Peace, Washington, D.C.

Subject:
"Strategic Overlook at the Middle East"

Emotional gathering at Yom Hashoa service

By
JEFF ROSEN

TORONTO —
The Canadian Jewish community must continue to speak out against the Holocaust with every means at its disposal and must never play down its implications, says Rabbi Dow Marmur, senior rabbi at Holy Blossom Temple.

"Today we stress in particular the new threat to our integrity . . . which in its subtle brutality seeks to take away the last shred of consolation we can find — free expression of our grief — by denying that the tragedy ever happened," Marmur said Sunday in an address at the community commemoration of Yom Hashoa, held at Beth Emeth Bais Yehuda Synagogue. More than 1,000 attended, including Holocaust survivors, their children and grandchildren.

The rabbi's address was preceded by an emotional candlelighting ceremony in which Holocaust survivors joined with their grandchildren to light candles for the six million who perished.

Others who spoke during the gathering were Rabbi Joseph Kelman of Beth Emeth, Les Scheininger, chairman of the Ontario Region of Canadian Jewish Congress and Gideon Saguy, Israel consul-general.

Jim Keegstra, Marmur said, is not simply misguided. The beliefs he expressed to his students represent a new fashion in anti-semitism, which is a direct continuation of what Hitler started.

(Keegstra, the former mayor of Eckville, Alta., recently lost his teaching certificate, and is awaiting trial under Section 281.2 of the Criminal Code for "wilfully promoting hatred against any identifiable group." He told his students that the number of Jews killed in the Holocaust had been greatly exaggerated.)

Majority do not hate Jews

Citing the recent appearance before a Senate committee of Zehdi Terzi, the PLO observer at the United Nations, Marmur said that while Canadian politicians accept PLO propaganda, Palestinian leader Yasser Arafat is responsible for the murder of innocent men, women and children.

"Yet the world tolerates it; we learn to live with it . . . even minimizing its implications.

"As we assemble to honor the memory of the Six Million, we say that we will not tolerate it, we will not learn to live with it or minimize its implications. We will react in every possible way at our disposal."

Marmur said that the Jewish people's commitment to Israel must be continuously reaffirmed, for "as long as there is a State of Israel, there will be no more mass destruction of Jews."

However, Jews should not regard all Gentiles as anti-semites and enemies of the Jewish state, he said.

Canada, Marmur emphasized, is a country that does not encourage prejudice and the majority of Canadians do not hate Jews.

"We extend the hand of friendship to all, especially the churches, that seek to make common cause with us," Marmur said. "To tell the truth, to remember and not forget is their concern, too. They may need us to come to terms with the past, but we need them to secure the future."

To help secure this future, Marmur said Jewish children must be taught the truth about Jewish history and must not forget it.

Speaking in Yiddish to parents and grandparents, he said that while he has reconciled himself to the idea that there will be anti-semites as long as there are Jews, he is worried about Jewish children who express sympathy for the enemies of Israel and question evidence about the Holocaust.

He said that if young people are taught the purpose of being Jewish, they will be able to find meaning in the suffering of those who preceded them and can therefore affirm their Judaism. This education must include the truth about the uniqueness of the Holocaust and the fact that Jews did fight back during the uprising in the Warsaw ghetto.

(Yom Hashoa is held on the anniversary of the uprising.)

"The reason why Hitler did not finish us off was because the few who survived showed great ingenuity and courage, not only in their endeavors to live but also in their determination to remain Jews. If the children squander that heritage, the whole enterprise may turn out to be in vain," Marmur said.

More than 1,000 members of the community gathered at Beth Emeth Bais Yehuda Synagogue, above, for the commemoration of Yom Hashoa. Below, Leibel Sanderson watches as Freda Kuper takes part in the candlelighting ceremony in memory of the six million Jews who perished in the Holocaust. [Ben Lechtman photos]

Israel's war dead will be honored May 6

TORONTO —
A memorial ceremony honoring Israel's war dead will be held in Toronto on Sunday, May 6, 10.30 a.m. at the Jewish Community Centre, 4588 Bathurst St.

The services will coincide with Yom Hazikaron [Remembrance Day], a day set aside in Israel when Israelis remember and honor those who have died in Israel's wars. The solemn event is traditionally held one day before Yom Ha'atzmaut, Israel's Independence Day.

In Israel all cinemas, theatres and restaurants are closed and many people visit the military and civilian cemeteries to take part in memorial services for those who gave their lives for their country.

In Toronto, shortly after the gathering at the JCC parking lot, a silent march will commence to Earl Bales Park, led by the Jewish War Veterans of Canada. Yizkor, Bible readings and an address by Israel's consul-general, Gideon Saguy, will follow.

The Jewish community is requested to attend.

For further information, contact Shaul Kohan of the youth and hechalutz department of the World Zionist Organization - Canada Zionist Federation [416] 665-7963.

THE COMMUNITY HEBREW ACADEMY OF TORONTO

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In order to facilitate effective planning and adequate staffing, the Community Hebrew Academy of Toronto announces that it will limit enrolment in its grade 9 class of 1984/85 to sixty (60) students. On April 26, 1984, fifty (50) students have been registered for this class.

For further information, please call Rabbi Marvin B. Pachino, Headmaster, 636–5984.

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(416) 924-6211

Pioneer Women's adoption program

Israel impact leads to start as a spiritual parent

By LOUISE CORNBLUM

The year was 1960. My husband, Murray, and I were on our first trip to Israel.

You know how we felt. After a lifetime of raising money and sending it to nameless, faceless institutions in Israel, we were there to see them for ourselves . . . to feel the joy of giving with our own hands.

When we arrived in Haifa, I phoned Omna, a Pioneer Women Na-'amat day/night home, and asked them to buy, on our behalf, some treats which we could distribute to the children. They bought shoes.

The next day found me kneeling in front of a chair at Omna, buckling pairs of leather sandals on to one pair of little brown feet after another, smiling into curious eyes, and loving it. That task completed, Murray and I began to walk from room to room, examining the facilities.

As we walked, an eager little crowd of about 10 children followed us, watching every move. One little boy kept his solemn eyes glued to my face. I felt his longing, his need for recognition. On impulse, I knelt down and extended my arms to him. Without hesitation, he threw himself against me, hugging with all his might.

Suddenly, all of the other children leaped on me, all trying to embrace me at once. I was thrown back against the wall, and there I sat on the floor, hugging and hugging as the tears rolled down my face.

After a few moments, I looked up. The nurses and staff — those who best knew what these children needed — were crying, too.

Later, they told me that the little boy's name was Eres. No family ever came to visit him. He was never taken home for Shabbat. His loneliness was palpable.

When I left Omna, when I left the arms of that sad, solemn little boy, I was haunted by thoughts of him. That is why, when Pioneer Women announced the Adopt-A-Child program two months later, I became the first spiritual parent in Toronto.

To me the money I sent meant that Omna would not be short-staffed. I felt that I was assuring that there would be someone to hug Eres. I felt that, in this one instance, money could buy love.

Eres is 28 years old now. I know nothing more of him. But I know of the children who have taken his place.

At this moment, in Pioneer Women homes in Israel, there are many children with Eres' sad eyes.

I know of 4-year-old Nadal whose mother used to lock him in a closet for hours at a time and then physically punish him mercilessly. His father didn't care. The mother still calls that sweet little boy, "a worthless piece of garbage."

Then there are 5-year-old Shirin and her 6-year-old brother, Freddie. Their unwed mother suffered such psychological and financial problems that she tried to commit suicide — by setting herself on fire! The children suffered a severe trauma and were sad and depressed at the sight of their mother's injuries and suffering.

These are some of the children who are cared for in Pioneer Women Na'amat homes in Israel — these and hundreds more. They are assigned surrogate parents, made part of a little family, counseled and cherished.

Like Eres, they need loving arms to cling to. I offer mine, spiritually, by making it possible for others to be there in my place.

The cost of spiritually adopting is less than a dollar a day — only $360 a year. Two hundred dollars provides six months care; $125, care for three months, and $50, care for one month.

Information is available at the Pioneer Women Na'amat office, 636-5425.

Children like these are available for spiritual adoption in Pioneer Women Na'amat homes in Israel.

Baycrest stages run for funds

TORONTO —

Mother's Day has always been a special kind of day, but this year, there's an added attraction to make it even more special.

The Men's Service Group of Baycrest Centre for Geriatric Care has teamed up with Speedy Muffler King to present a 10-km Fun Run.

It's a suitable name for while it is highly regarded by serious runners, the Baycrest people, hosts of the event, are providing pre-, during and post-run entertainment for non runners and children. In essence, very much a fun-filled family day.

The bands will be playing, there are games for the kids, mothers receive complimentary colored photos of themselves, everyone can nosh on health food and drink and there will be draws for prizes for the participants.

And it's all for a worthy cause. All proceeds from the Speedy-Baycrest Fun Run will go to the new 300-bed Baycrest Hospital now under construction and due to open late 1985.

Pre-registration is $10 — race day $12. A free T-shirt is included in the fee. Runners raise additional money through sponsorship.

The grounds of Baycrest Centre at 3560 Bathurst St., where the event will take place, open at 7 a.m. and Fred Karp, president of Baycrest Centre and vice-president of Speedy Muffler King, will fire the starting gun at 9 a.m.

But it's not only the "real" runners whose feet will be pounding the pavement. More than 100 residents, patients and members of the Centre plan on taking part.

The seniors, many of them in their late 80s, are firm believers in walking for good health and a special 5-km walker's course and a 2-km course for the eager, but less agile, are now traditions at this annual event.

Once the runners have cleared the starting line, Karp will fire a second starting gun to send off the walkers.

Linda Kremer, director of physical fitness and health maintenance at the Wagman Centre, says "any person can participate in a fitness function. Age and level of ability or disability simply determine the degree to which one can take part.

"Our members have been active in organized fitness programs for a number of years now. They know what they can do and enter the walks of the appropriate distance."

For more information on the Fun Run, call 781-8878.

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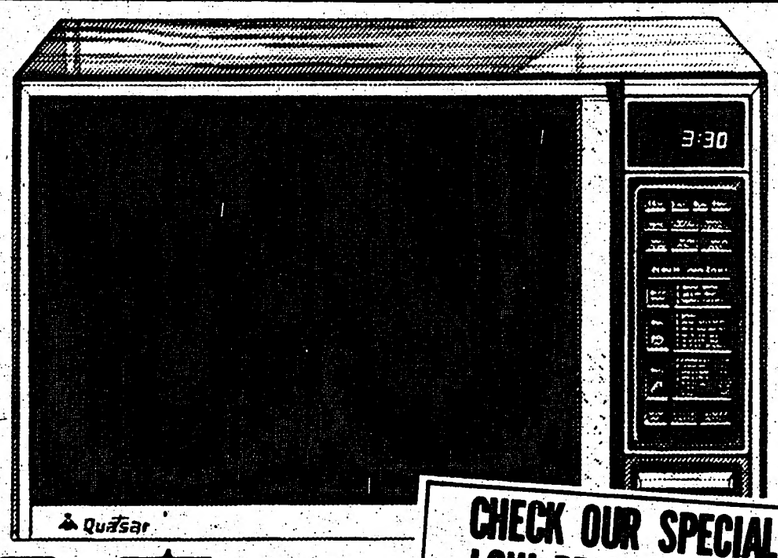

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Sassoon speaks out against racism

Gritty Londoner snips way to hair care empire

By TAMMY KAROL

Vidal Sassoon

TORONTO —

Twenty years ago Vidal Sassoon wielded his scissors in his London salon to provide revolutionary wash and wear hairstyles.

The lean 56-year-old English Jew eventually gave up this line of work because he felt he'd done all he could creatively with hair.

Today, no longer snipping, Sassoon is founder and chairman of the board of the California-based company which bears his name. And though he resides in Los Angeles six months yearly, he spends much time worldwide promoting VSI (Vidal Sassoon International) products.

In addition, the former hairdresser is often on the road speaking out against racism.

"I'm not fascinated with my own voice but people should stand up and say things they believe in," Sassoon said last week over breakfast during an interview at a Toronto hotel.

He had just come back from a European tour and was in town to promote the VSI company.

"I am concerned with the future relations between religions," Sassoon said while nibbling on fresh fruit, wheat germ and a bran muffin.

(The famed hairdresser is health and fitness-conscious and despite his tan and gray-flecked hair, admits having had bags removed from under his eyes to "look better.")

Sassoon recently returned from Ireland where he spoke on local radio about anti-semitism and last month, together with Barbra Streisand and others, participated in a friendship caravan to Israel to raise funds for Hebrew University.

Moreover, Sassoon's kept busy promoting the International Centre for the Study of Anti-Semitism at HU, which now has a staff of six.

The centre was started some two years ago by Yehuda Bauer, professor of Holocaust studies at the university, and as co-chairman, Sassoon has been fund raising in North America for this project.

Over $3 million of a $5 million goal has been raised, part of which will be used to develop six books on the different forms of anti-semitism, its roots and its effects.

Funds are to be used also for scholarships to bring young theologians and laymen to study under Bauer and spread the word about anti-semitism in their homelands.

"My background was enough to get me involved in the centre," Sassoon said. As a youngster growing up in wartorn east end London, he was "fighting fascism" and witnessed the blackshirts who marched through his district.

The prominent hairstylist had no Jewish education in the religious sense. But during the Depression years when his father was a traveling salesman and his mother worked in a sweatshop, he lived in the Jewish Spanish Portuguese Orphanage for 10 years and was taken regularly to the adjacent Lauderdale Street Synagogue.

Sassoon's mother later remarried (her first husband was a Sephardi Jew from Baghdad) and she instilled in her son strong Zionist feelings.

After World War II young Vidal went to Israel and joined the Palmach (the Haganah's elite strike force) but upon his stepfather's death one year later he had to return to London.

Sassoon says it's not just "shear" good luck but a lot of hard work that got him to the top, despite his humble beginnings.

He started as a salon apprentice at age 14 after quitting school, and it was only 12 years later that he opened a shop on London's fashionable Bond St.

By 1958, with the financial backing of a friend, Sassoon was able to move to a larger salon, and in the 60s his reputation grew.

The 1975 release of his book Year of Beauty and Health co-authored with ex-wife Beverly, made him a household name.

It launched VSI into the mass marketing of products which are sold in 47 countries.

Last May, VSI became a wholly-owned subsidiary of Richardson-Vicks Ltd., a U.S. conglomerate producing health and beauty products — with VSI sales over $110 million in 1983.

Sassoon hair salons are independent of Richardson - Vicks and are owned and operated by three of Vidal's employee - associates.

But Vidal's been chosen the hair consultant for the 1984 summer Olympic Games.

Sassoon also began a foundation five years ago which provides educational scholarships for people who can't afford schooling.

Scholarship grants have gone to such groups as American Friends of Tel Aviv University, the American Sephardi Foundation and Variety Club of Southern California.

Slogan for MS campaign

TORONTO —

Multiple Sclerosis volunteers are saying, "Make a donation . . . wear a carnation," as they launch the 1984 Campaign in Toronto.

The volunteers will be everywhere, offering carnations to the public on street corners, in shopping malls, offices, restaurants and high schools on May 11 and 12.

Honorary Campaign Chairman Catherine McKinnon says the society hopes to raise $38,000 in Metro to support medical research and patient services programs. The national goal is $1.7 million.

McKinnon urges all residents to support the campaign by buying a carnation or a bouquet for Mother's Day.

An estimated 35,000 Canadians suffer from multiple sclerosis. It is a disease of the central nervous system, which interrupts the brain's ability to control walking, talking, seeing and other important functions.

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URE BY ELIE WIESEL

THE CRISIS OF JEWISH SURVIVAL

Thursday, May 3, 1984

Shaarei Shomayim Synagogue
470 Glencairn Avenue 8:30 p.m

Incredible statistics illustrate that we are losing our most precious asset . . . our Jewish youth.

In some parts of North America:

- Approximately 40% of young adults in missionary and cult groups in the 1980's will be Jewish by birth.
- If the trend continues, one out of every two Jewish college students who marry will marry out of the faith.
- One - third of all Jewish children will be raised by a non -Jewish parent.
- One out of every five married Jewish couples will have no children.

Source – Dr. Alvin Schiff, Executive Vice-President of Board of Jewish Education of Greater New York

Aish Hatorah, through its centre in Jerusalem and its outreach programs in Toronto and other North American cities, is responding to the crisis by providing young Jewish men and women an opportunity to discover a new sense of pride in their heritage through a meaningful understanding of Torah and the traditional values of Jewish living

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Aish Hatorah
A partner in Jewish Survival

Author believes balance between sexes possible

By
PATRICIA RUCKER

Blu Greenberg

TORONTO —
True liberation for both women and men — especially in the Jewish context — must focus on interdependence rather than independence, says one of North America's most outspoken proponents of an enlarged role for women within tradition.

Blu Greenberg, author, teacher, scholar, community leader, mother of five, and wife and daughter of Orthodox rabbis, spoke to a standing room only crowd of 600 at Adath Israel Congregation at the recent inaugural Rosalynd Smith Memorial lecture.

The lecture series was chosen by Smith's husband, Dr. Jerry Smith, and their three children as a way to honor the memory of, in Rabbi Erwin Schild's words, "a woman who epitomized everything that was good and true in a Jewish woman." Smith died last January after a long illness.

Addressing a topic couched in terms of both women's and men's liberation, Greenberg discussed how a balance can be achieved on both the ritual and the interpersonal level.

She drew laughter from the audience — about one-quarter of which was male — with one example of imbalance as she recounted how a friend, who runs both a home and a career, meticulously cleaned her house for Passover, spending early mornings, evenings and Sundays from Purim on removing every crumb from drawers, floors, and even venetian blinds.

"Then," said her friend, "Passover eve my husband comes home, spends 15 minutes going over the house with a feather and a candle and gets the entire mitzvah for clearing the house of chometz!"

But, as an Orthodox Jew, Greenberg insisted that changes must come in accordance with halacha. And as a wife and mother, she also stressed that "we should not lose sight of the tradition that strengthens family life.

"Had the women's movement worked its notion of equality around biology, instead of in spite of it, we would have gotten a lot further by now," she said.

On the ritual level, she discussed legal problems, specifically Jewish divorce law.

She welcomed the New York State legislation that makes a Jewish divorce part of the overall civil divorce settlement, even though she acknowledges that this remedy is available only to those women who live in jurisdictions willing to enact it, because, she says, it is a solution that all the denominations can accept. Ultimately, though, "there must be a halachic solution."

In the area of liturgy and learning, she pointed out that the Orthodox community has been the greatest beneficiary of the emphasis on more opportunities for women.

"Today, no respectable Orthodox family would not give its daughters a yeshiva education in the same way it does its sons."

Then she added — to murmurs of disbelief — "and that is why I think we will ultimately see the ordination of women among the Orthodox."

Ten years ago, she said, she had been opposed to the ordination of women, but the power of role models "of women in the Reform and Reconstructionist movement made me change my mind completely."

Men will gain from women's liberation, Greenberg said. Marriage relationships will be more equal overall, and men and women together will be able to celebrate the significant experiences in women's lives the way they have both drawn joy and a sense of being part of tradition from male-oriented celebrations like a brit or a bar mitzvah.

Men will be freed from the "enormous and awesome burden of being the sole breadwinner" and will reconnect with the nurturing of their children.

But to keep the family strong, the Jewish community will have to provide support in the form of counseling, matchmaking, and family life education, and on the professional level, affrimative action to enable women to reenter the work force after taking time out to raise families, daycare and flextime.

But, she warned, "Men's feelings cannot be trampled on heavily. It took 2,000 years to build up tradition. I think its quite okay if it opens up to women in steps.

"I just hope it won't take 2,000 years!"

Rude shock for CTV rep

Beirut gunfire keeps reporter alert

By
PAUL LUNGEN

TORONTO —
During a frightening 15 days in Beirut, CTV correspondent Martin Himel got a taste of what life is like in that wartorn city.

On his first day there, his car was stopped by sniper fire and he found himself running through the streerts to safety. Later, he found himself in a bomb shelter where Lebanese children sang songs, asking their parents to think of them and not take their futures away.

According to Himel, the CTV Middle East bureau chief, on a "normal" day in Beirut, fighting and indiscriminate shelling is not uncommon, though it usually occurs on a "localized basis."

In a wide-ranging talk on life and politics in Lebanon given at Beth Emeth Bais Yehuda Synagogue recently, Himel recounted the personal experiences and impressions viewers "do not see in the 1-minute-15 we put on the air."

Imagine living in Toronto, he suggested, trying to lead a normal life while a few miles away in Scarborough a war is going on. "Every so often the fighting would escalate and spill over to downtown Toronto, stopping life and commerce as people take to bomb shelters."

That sort of implausible scenario in Canada is an example of daily life in Beirut, said Himel, and it gave him a rude shock when he first arrived there.

On his arrival in Beirut Feb. 5, he was surprised to see the Moslem western half of the city bustling with human and automobile traffic "like Bloor and Yonge at rush hour," while the eastern half came under shelling and was as deserted as a ghost town.

"Even though the people have become inured to the situation and even ignore it, the dangers are constant. In one of the most bizarre sequences you can imagine, one group of children decided to play football during a brief respite in the fighting, and seven were killed when a stray shell landed."

Adding to the fear of parents is the knowledge that "massacres are a dime a dozen in Lebanon. They happen all the time and there is nothing to prevent it," Himel said.

Following that shelling of East Beirut, the "Christians retaliated with indiscriminate shelling of their own. One hundred and fifty people died in Beirut that day," he said.

At the heart of the conflict in Lebanon is its medieval style of politics, Himel said. "The country is divided into fiefdoms and it's in the interests of each lord of the fiefdom to keep control over it. Neither Walid Jumblatt, the Druze leader, Nabih Berri, the Shiite leader nor Amin Gemayel, the Lebanese president, want to give up their fiefdoms. They'd rather see the country go to pieces," he said.

"The United States has learned a lesson in Lebanon, beyond the fact their Marines were

Martin Himel

sitting ducks. They learned that the Lebanese government is not looking for a national consensus as much as to keep their own control.

"They dragged in Israelis, then the Americans and now they're trying to pull in the Syrians to be their shields."

In response to questions from some of the 250 people attending the lecture, Himel predicted a Labor victory in the upcoming summer election in Israel.

"The major issue there is the economy — that the currency has little value. And polls show 70% of the people are dissatisfied with the government's handling of Lebanon. That will probably defeat the Shamir government," he said.

"But listen carefully to what Labor leader Shimon Peres says," Himel added. "He's saying Israel will get out of Lebanon as soon as possible, providing security arrangements are made."

Himel doubted whether Israel's plan to develop a south Lebanese Shiite - Christian militia of 5-6,000 men would work.

"Israel is doing what everyone does," he says. "They'll give General Antoine Lahad a fiefdom if he does things for Israel — keeping the PLO out."

But Himel said he doubts the local population will remain friendly to Israel over the long run.

A Public Lecture by
ELIE WIESEL
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Jewish foods at convention

Gourmet can also mean kosher

By
CYNTHIA GASNER

TORONTO —
If you don't believe that gourmet cooking and kashruth go together — this will prove you're wrong.

The 6th annual International Association of Cooking Schools convention held in Toronto recently at the Four Seasons Hotel with more than 400 visiting food superstars, included kosher cooking for the first time in the association's history.

Esther Schwartz, kosher cooking consultant for the Orthodox Division of the Toronto Jewish Congress, worked closely with convention co-convenors Bonnie Stern, who owns the Bonnie Stern School of Cooking and has a weekly radio show on CKFM and Lucy Waverman of CHFI's The Cooking School and a feature writer for Toronto Life and Toronto Sun.

Schwartz is the bronze medal winner of the first International Conference Exhibition of Jewish Culinary Arts held in Jerusalem and is an experienced cooking school teacher currently associated with the Orthodox Division's schools.

During the convention, Schwartz presented a kashruth workshop and was one of the 16 hostesses who opened their homes to delegates from around the world at a "host dinner."

The same menu, featuring Canadian foods, was served at all 16 dinners, but Schwartz adapted the recipes to the kosher dietary laws. For this dinner, Schwartz was assisted by Temi Rosenthal and Sandra Temes.

"Although the purpose of these dinners," says Schwartz, "was to help delegates meet and mingle and to make them feel welcome in Toronto, it also brought a great deal of awareness of Jewish foods and principles of kashruth."

Each host dinner included smoked fish with mustard cream sauce, salmon with lemon ginger sauce, lamb navarin with garlic confit, wild rice, sauteed fiddleheads, and an asparagus snow pea salad.

And for dessert — maple mousse, fruit salad, pareve butter tarts and nanaimo bars.

Here is a gourmet recipe served at the host dinners which has been adapted to the kosher kitchen:

MAPLE MOUSSE

1 envelope kosher unflavored gelatin
½ cup cold water
2 cups pure maple syrup
8 egg yolks
¼ cup maple liqueur or coffee liqueur
1 tsp. vanilla extract
3 cups Rich Whip or Nutrifil

In a saucepan, sprinkle gelatin over cold water. Allow to soak 5 minutes. Heat gently until dissolved.

Meanwhile, heat maple syrup to a boil. Beat egg yolks until well blended and slowly whisk in hot syrup.

Transfer back to the saucepan and cook gently to the custard stage. Whisk in the dissolved gelatin. Add vanilla. Transfer mixture to a bowl and cool to room temperature.

Line bottom and sides of 9-inch springform pan with parchment paper. Whip cream until firm and fold into custard. Spoon into prepared pan.

Refrigerate or freeze. (If frozen, defrost in refrigerator.) Decorate with chocolate maple leaves, whipped cream and/or walnut praline. (Recipe below.)

Walnut Praline: Place 1 cup granulated sugar in a heavy saucepan with ¼ cup cold water.

Cook, stirring until sugar dissolves and then cook, without stirring, until sugar turns a golden caramel.

Stir in 1 cup toasted walnuts and pour onto a buttered cookie sheet. Allow to cool 1 hour. Chop coarsely. Makes 12 to 20 servings.

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Business seminar planned

TORONTO —
What you don't know can't hurt you. Right? Wrong.

At least when it comes to planning for one's financial security, ignorance is definitely not bliss.

Taking the "myth and mystique" out of a subject which in the past was thought to belong strictly within the realm of the "male domain," will be the topic of an all-day seminar for women, organized under auspices of the United Jewish Welfare Fund Endowment Fund.

The seminar for women will take place on Thursday, May 17 in the Lipa Green Building for Jewish Community Services, 4600 Bathurst St., from 9 a.m. to 3 p.m. The fee of $18 per person includes lunch.

What makes this financial seminar unique is the sole participation of women professionals with special expertise in the field of estate and financial planning, says chairman Judy Gwartz.

Judy Gwartz

"It is fundamental that women become better informed regarding financial matters which directly affect their future wellbeing," said Mrs. Gwartz. "In general, women are unaware of their financial circumstances and the options available to them in safeguarding that future."

This seminar, she said, "will enable women to establish a sense of self-confidence and expertise in a field which has been traditionally male-dominated."

Distaffers on the all-day program are: Janet A. Tudhope, Nesbitt Thomson Bongard Inc., whose topic will be A Guide to Investment Opportunities — Developing a Personal Investment Strategy.

Creative Planning with Life Insurance will be the topic focus for Gail Patterson, life insurance underwriter with Life Designs Systems.

Margaret Dunn, Laventhol & Horwath, will discuss Tax Planning for Investments — Income Arising from Investments — Taxation on That Income.

Following lunch, Maria E. Hoffstein, a lawyer with the firm of Fasken & Calvin, and Charlotte Haber, who is associated with Cole Rubin Finkelstein & Green, will jointly focus on How and When to Let Go — The King Lear Syndrome.

A question and answer period will wind up the day's schedule.

Women interested in attending should call 635-2883 for a reservation as early as possible, Gwartz advises.

A frequent visitor

Posluns supported Israel

By
TAMMY KAROL

TORONTO —
Jack Posluns, who died suddenly on April 21 at the age of 54 (CJN April 26) was a generous supporter of a great many Jewish institutions.

He was involved with the Canadian Friends of every university in Israel and was active also in such local organizations as Baycrest and Mount Sinai Hospital, according to his brother Wilfred.

Jack visited Israel more than a half dozen times and five years ago he and his brothers Irving and Wilfred established the Louis Posluns Social Science Building at the Mount Scopus campus of Hebrew Universtiy (Jerusalem) in honor of their father.

Jack was born and raised in Toronto and attended Hillcrest Public School and Oakwood Collegiate. He took private Hebrew lessons and in addition attended the Goel Tzedec Synagogue Sunday school. (Goel Tzedec later merged with the McCaul St. Synagogue to become Beth Tzedec).

Jack Posluns

From 1951 Jack operated a ladies' wear manufacturing company on Spadina Ave., and the Jack Posluns label became one of the leading ones on the Canadian fashion scene.

He merged his firm with Dylex when he and his brothers and James Kay founded the giant apparel chain in 1967.

Dylex, of which Jack was executive vice-president, now operates more than 10 apparel chains including such firms as Harry Rosen, Fairweather, Big Steel Man, Tip Top, Braemar and Town and Country. The chains account for 10% of all retail clothing sales in Canada.

According to Wilfred, Jack was involved in the manufacturing end of the business but was also active in the general day-to-day operations of the company.

Jack Posluns is sirvived by his wife Nancy, an active supporter of Canadian Hadassah-WIZO, son Richard and daughter-in-law Brenda, and daughter Sandy and son-in-law Eli (Barr). He leaves also his brothers Irving and Wilfred and their wives Elissa and Joyce.

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Just For You

Bold prints flourish as Rhonda unveils Spring look

By TAMMY KAROL

TORONTO — Last season, Ronstan Manufacturing introduced its new Rhonda label, manufactured in Canada exclusively for Lady Madonna and selected boutiques across Canada.

The second Rhonda collection for spring/summer of 84 is now being exported to the U.S. where it is sold in Lady Madonna and other stores.

It features v-shaped button-back, step-in dresses, long, slim slinky chemises, overalls and jumpsuits.

The linen look for day incorporates a new, softer tailored look and features a drop-hip jacket that's low-slung and detailed at the hip. Accent is on the shawl collar, with its new matelot-styled back.

Bold prints flourish, and most notable are the checks, stripes and reptile prints, skilfully cut to accent backs and minimize fronts.

Strong details and finishing touches accent the collection with domes, pearls, tracking-cowl necklines, softly padded shoulders and asymmetrical openings.

Again this season, the chemise dominates. Low-slung, drop-in blouson chemise blousons and separates are captured in soft, easy fabrics detailed with hip bands and less defined stitched tucking.

Restrained evening dressing is also popular in suiting, with jonquil chevron woven silks. Extra broad shawl collars, broad hip bands, and shoulder lines are softly padded to create balance.

To match there is the evening-look lined pant, tapered to the ankle and a straight skirt, knee length and made dashing with the addition of a kick pleat.

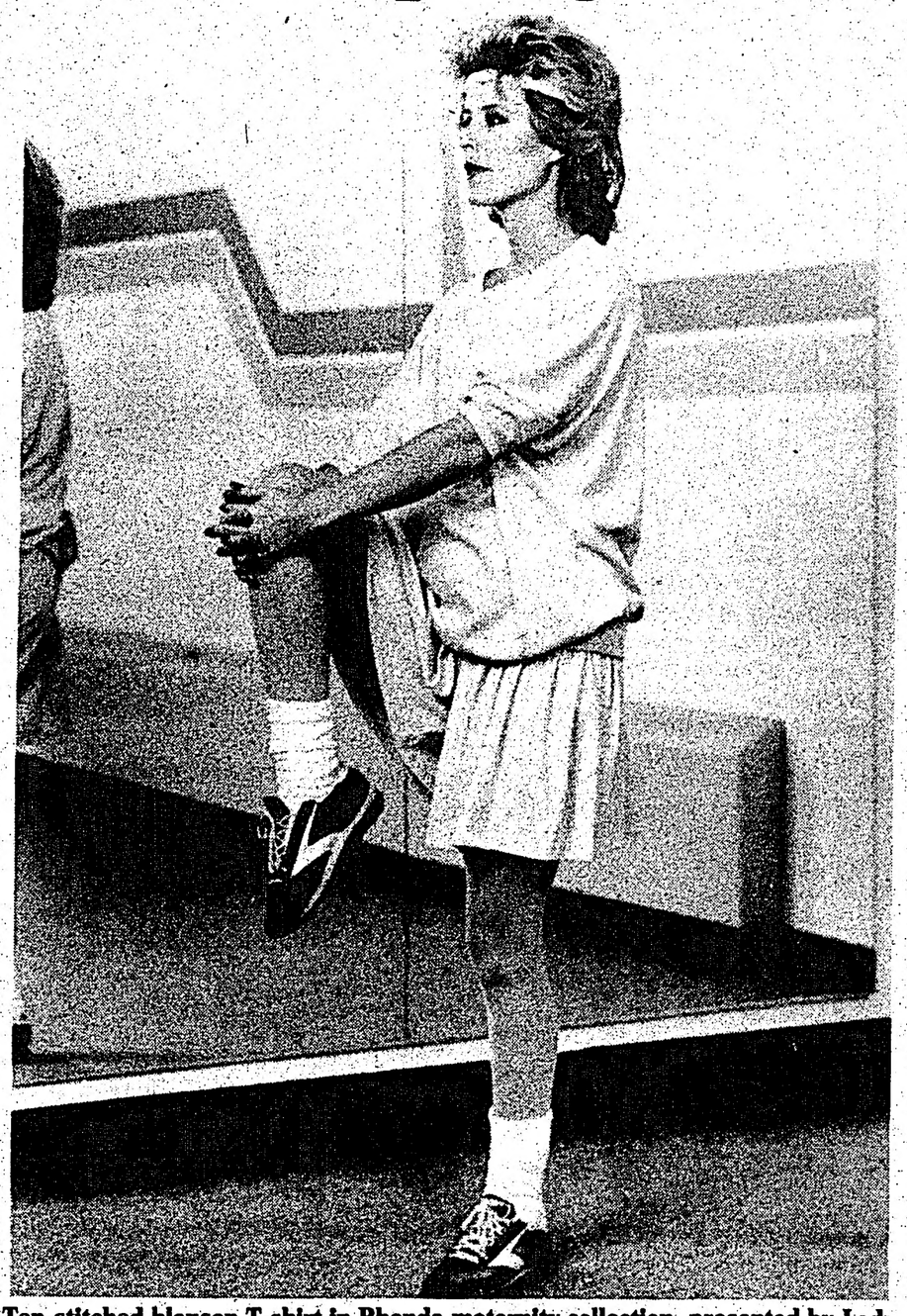
Cotton twill is revived with new verve in the Rhonda line.

A complete set of coordinates in crisp cotton twill features the essential jacket — a jaunty windbreaker style blouson with raglan sleeves and geometric shaping at the yoke.

Featured throughout the collection is the new implication of size. Find it defined in the Japanese style dresses, jumpsuits, blouses and jackets.

Designed for step-in ease, they feature kimono sleeves, asymmetrical openings, eye-catching button-back, cunning design features and hardware such as the new bolder domes.

Colors are downplayed and subtle.



Top-stitched blouson T-shirt in Rhonda maternity collection, presented by Lady Madonna.

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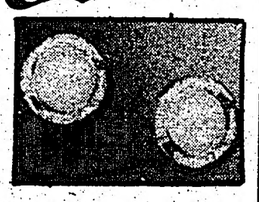

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Just For You

John Warden collection steals St. Lawrence Market spotlight

By TAMMY KAROL

TORONTO —

John Warden's fall 1984 collections stole the spotlight at the St. Lawrence Market last month, and at Montreal's first pret-a-porter salon.

The collections constitute phase 1 of the John Warden designer licensing program launched last fall.

Ladies' casual separates from Tanjim, men's and women's weekend wear from Penmans, dressy contemporary sportswear from Barakett, sensuous loungewear from Molyclaire and men's and women's knitwear from Harris Knitting — all are making their Canadian debut in the Warden collection.

These first John Warden International licencees and all other companies attaining the Warden licence will be given exclusive rights for their product category.

The John Warden licensing program has a wide-embracing marketing plan over the next two years.

Dean Morgan, Canada's foremost specialist in designer name licensing and Warden's new business mentor and marketing coach, is the brains behind the 5-phase program.

The overall look in phase 1 for fall is simple yet sophisticated oversize, square/boxy shapes, reflecting today's free fashion lifestyle.

Texture play is a major statement: Tweeds, checks, stripes, marked yarns, big sleeves, drop shoulders, asymmetric closures, contrasting yet complementary details and top stitching.

Important colors are black and gray.

Brushed cotton outfit for Fall 84 from the John Warden collection.

Dealers set for Book Fair

TORONTO —

The 15th annual Toronto Antiquarian Book Fair is coming here May 15-17 at the new St. Lawrence Market Building (92 Front St. E.)

One of the top 10 book fairs in the world, it will feature 40 dealers from Canada, the United States and Britain who will offer thousands of rare books, prints, and maps from the 15th to 20th centuries.

Books for sale range from the history of science and medicine, to rare Canadiana and literary first editions.

As an added attraction, the Metropolitan Toronto Library will exhibit (but not sell) some unusual items from its Arthur Conan Doyle collection, which should be of great interest to Sherlock Holmes collectors.

The fair is open from 5 p.m. to 10 p.m. May 15 and from noon to 9 p.m. May 16 and 17.

Admission is $7.50 for the entire fair, $5 for the last two days only, and tickets will be availaable at the door. For more information, call Joyce Blair at 366-0021.

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Hours: Mon.-Fri. 9:30-9:00; Sat. 9:30-6:00.
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Mother, daughter team up

Silk flowers for discriminating people

By
FRANK RASKY

TORONTO —

When singer Barbra Streisand used to wail, You Don't Send Me Flowers Anymore, she obviously didn't mean the kind of flowers sold by the mother-and-daughter team of Miriam and Dorit Miller.

"Our flowers never fade, never die, and even last longer than love," Miriam Miller was saying last week.

A gifted redhead from Haifa, she's the interior designer after whom MM Interiors at 7315 Woodbine Ave. is named.

And Dorit is the 25-year-old business graduate from York University who manages the family firm of Dorit's Silk Flowers, which recently moved its wholesale showroom to new 3,000-square foot quarters at 951 Denison St. in Markham (telephone 475-9181).

"Our flowers can't be compared with the plastic things they put together in the Orient," said Miriam Miller.

"We're exclusive distributors of the world's finest quality silk flowers, which are created by Larry Davis under the brand name of Dark's Silk Flowers, in Fort Worth, Texas. Ours are the first choice of discriminating people, seeking natural beautiful flower arrangements."

She says that 35 different flowers are available in a spectrum of more than 120 floral hues — more colors than you'll find in the rainbow.

And their prices are equally wide-ranging. A single silk flower ranges from $5 for a calla lily with a hand-rubbed stem to $40 for an amaryllis.

Flower baskets sell for $100 to $250. And floral arrangements, created by Dorit's house designer Jack Celli, go for $100 to $500.

Not only that, for a fee of $100, an MM Interiors color consultant will visit your home and custom-design and coordinate the entire interior colors.

The Millers recommend silk flowers for every part of your home, for your office, and as special occasion gifts.

"Silk flowers are never used for funerals, but they're gradually being introduced for other occasions," says Miriam.

"When Dorit gets married next September, guess what her bride's bouquet will consist of? Half will be live and the other half the finest Dorit's flowers.

"And I dare you tell the difference — except Dorit's will keep its shape forever."

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CJN

New maternity fashions

Shirley K's classic pure cotton oriental maternity pant set comes in white only.

TORONTO —

Shirley K's spring and summer collection features much layered and loose clothing for the pregnant woman.

Jumpsuits and mix and match coordinates lead the way, with mesh being a big hit.

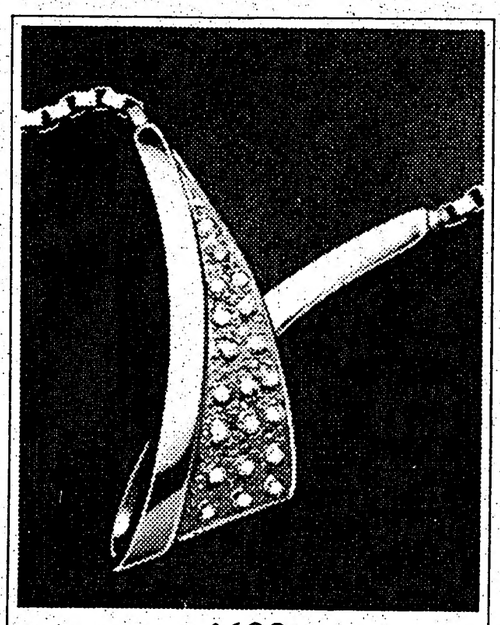
Hemlines have dropped somewhat, and many styles are ethnic inspired with the Japanese influence predominant.

Scarves and hats play an important role, while natural colors, whites and brights are what make the grade in maternity fashion 84.

In Toronto, Shirley K maternity stores are located at the Eaton Centre, Yorkville Shopping Centre, Scarborough Town Centre, Fairview Mall, Sherway Gardens, Bramalea City Centre, Hillcrest Mall and Square One Shopping Centre [Mississauga].

Other Ontario stores are in Oshawa, Oakville, Hamilton / Burlington, Kitchener, Chatham, London, Sudbury, and Windsor.

Shirley K stores are also in Nova Scotia, New Brunswick, Quebec, Manitoba, Saskatchewan, Alberta, and British Columbia.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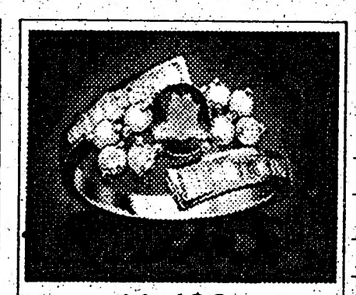
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Subject to prior sale. Items enlarged to show detail.

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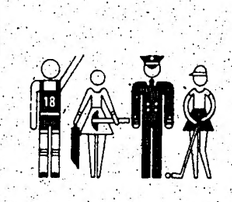
CJN Classified Ads Really Work!!!

Just For You

No longer lumberjack clones

Canadians impressive in their sartorial savoir-faire

Fashion authority SAUL KORMAN reports regularly in The CJN on current fashion trends. Korman is president of Korry's Clothiers to Gentlemen, in Toronto.

* * *

In past years, you may have heard me lament the lack of fashion consciousness in most Canadian men. Indeed, there was once a time when it seemed we were spawning an entire nation of lumberjack clones.

Thankfully, I'm happy to report that it now appears we've turned the corner. Sure, I still get the occasional customer who'll try a blouson jacket on and then ask for a smaller size because it "looks baggy." But by and large, the majority of men who come into Korry's these days are impressive in their sartorial savoir-faire.

You yourself may have noticed the improvement in male fashion attitudes. If not, take a look around now. You'll see more silk ties and fewer woolen ones, more suits in linen and less in polyester; men who used to subscribe to Esquire Magazine for its pinups who now do so for its fashion features.

Perhaps the most conspicuous change is the one that's occurred in men's casual clothing.

Although some knowledge of business wear has always been a masculine prerequisite in life, leisure outfits generally tended towards the school of sweatshirts and faded denims.

Lately, however, interest is increasing in the casual trends. Drawstringed rugger pants are fast replacing jeans, and sweat-tops, while still around, have changed considerably.

Italian cotton knits are seen everywhere and with everything; so too are blazers and boxy sports jackets.

For men, this spring's status symbol is to own a Porsche — not the car but the Belgium leather jacket from Gruno Et Chardin!

Not unexpectedly, this heightened appreciation of chic casual wear is influencing current lifestyles. For example, many restaurants have eased stringent clothing restrictions, making dining out a more relaxed and cosmopolitan affair.

In some offices, informal dressing isn't necessarily considered a sin and conversely, we no longer view someone as square if he wears a business suit to a party.

The lines of fashion demarcation have become blurred and for most of us, this represents a welcome freedom. Yet it must be remembered that this freedom carries inherent responsibilities.

Understanding fashionable trends is one thing, but being able to select your own style from them is another. In this case, it is individuality that is more important than conformity.

Therefore, odd as it may sound, I think the real square of today is the man who doggedly follow someone else's lead, rather than initiating one of his own.

This no-holds-barred approach to fashion is also taking men into previously uncharted waters. We've just got used to seeing big, strong fellows in hair curlers (Hell, even I've had a few permanents), but now we must prepare ourselves for their full-out assault on the beauty parlors.

Already in New York, LA and other American cities, male "grooming salons" are not only acceptable, they're big business. It's just a matter of time until they hit Canadian cities with as much force.

So don't be surprised when the ads start appearing for male manicures, male facials, even (dare I say it?) male makeup (not of the Boy George variety, however!).

Will we be shocked, I wonder? Or will we concede that men have the right to look their best?

Surely a nation of well-groomed, stylishly-dressed males is preferable to the lumberjack syndrome of a few years ago?

I don't think clumping around in torn jeans and construction boots is necessary to express one's masculinity — rather, it seems more desperate affirmation of it.

How much better the man who is confident enough in his own virility to express it in a subtly unique manner?

Personally, I welcome the change.

The status symbol for Spring 84 — crumply, featherlight Porsche leather jackets from Belgium.

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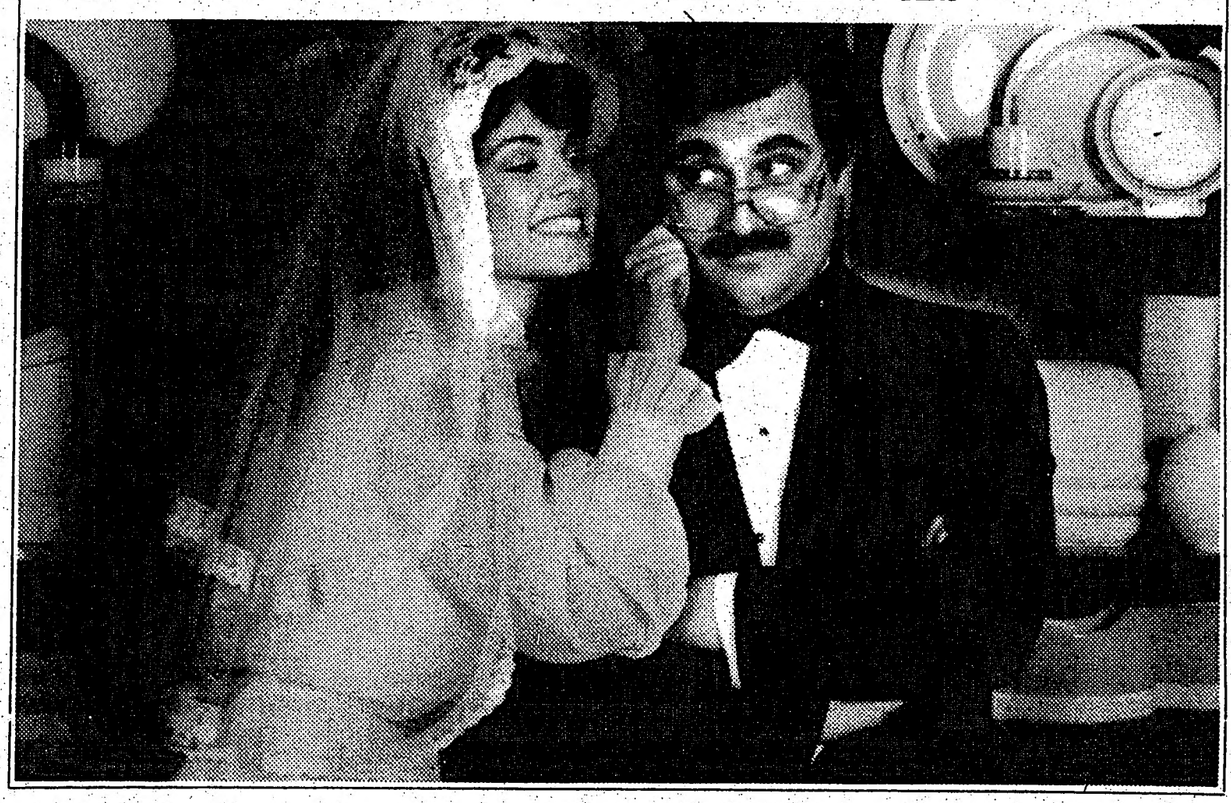
Mike Dombrow

Grant's China & Gifts



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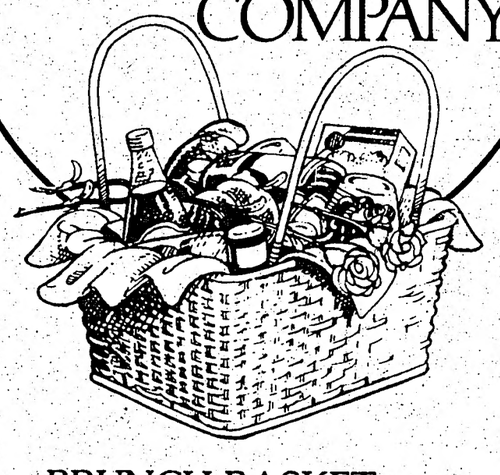

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Just For You

Party planners turn good into great with special touch

By
SHEILA DROPKIN

TORONTO — How many times have you attended or given a party that involved an expenditure of lots of money and hard work, yet still left the guests feeling that something was missing and the hosts exhausted and depressed?

If Sheila Satov and Giovanni Day of Enchante Party Architects have their way, that needn't ever happen again.

"Just about anyone can give a good party," Satov admits. "But for a great party, most people need help. To make a party really special takes a lot of hard work, careful planning and knowhow.

"Following your lead regarding theme and budget, we'll use our knowhow to do the planning and all the hard work so you can be a guest at your own party and make sure your guests will have a good time."

Satov, a trained interior decorator, tired of furnishing other people's homes and was seeking another venture on which to use her talents. She had met Day when both were living in Montreal and their sons were on the same hockey team.

Day is a musician whose orchestra played at so many Jewish weddings, bar mitzvahs and parties in la belle ville, that he considers himself an honorary member of the tribe.

They met again when Day started working in Toronto and eventually moved here. Coincidentally, both had the same idea at the same time — to professionally orchestrate parties, weddings, bar mitzvahs and business meetings.

They realized that their talents complemented each other and that they could work well together. After intense discussion and planning, Enchante Party Architects was formed.

"There are a number of party consultants in Toronto," Satov said recently over lunch, "but I'm pretty sure that we're the only ones who provide such complete service.

"We design the function from start to finish, just as an architect designs a house. Our subcontractors are the florists, caterers, printers, musicians, rental firms and all the others we have to deal with to make the event complete."

Enchante Party Architects Giovanni Day and Sheila Satove.

One of the team's initial steps was to meet with as many of these "sub-contractors" as possible to select those with whom they would work and whom they would recommend to their clients.

"We want people who are innovative, who aren't afraid to try something new and different and who will work with us when we make suggestions.

"Naturally, if a client's brother-in-law is a florist and they request that he be given the job, we'll do it and, if the function is at a synagogue, we'll work with the caterer there.

"But when we have a choice, we want to work with the few in each field who we think are the best, always keeping the client's budget and taste in mind. The initial meeting with the client is very important, so we can size each other up and determine the tone of the affair.

"It wouldn't do for us to plan something very unusual for people who are extremely conservative or a simple, balabatish party for someone who likes to do outrageous things."

At the time of her meeting with The CJN, Satov and her partner were in the midst of organizing a bar mitzvah party in Montreal. The client has a large, multi-leveled home where the celebration was to take place.

"They couldn't decide what kind of food to serve," Satov said, "so we suggested serving a variety. Each level of the home will have something different — Italian, French, Chinese and British, with coordinating decor, music and costumes for the waiters. Then we'll have all the musicians assemble in the ballroom to form a complete orchestra and play for dancing."

Satov and Day pride themselves on thinking about all the peripheral things that go into making a party better than just good — the volume of the music, the height of the centrepieces, the lighting, security, car hops.

"The only thing we won't do is select the clothing our clients will wear. Otherwise, we take care of everything. We draw up a blueprint for the clients so they'll know exactly what we plan to do and how much it will cost.

"And the additional benefit is that on the day of the party, all you have to worry about is getting dressed and being there. We take care of everything else."

Enchante Party Architects can be reached at [416] 225-4226.

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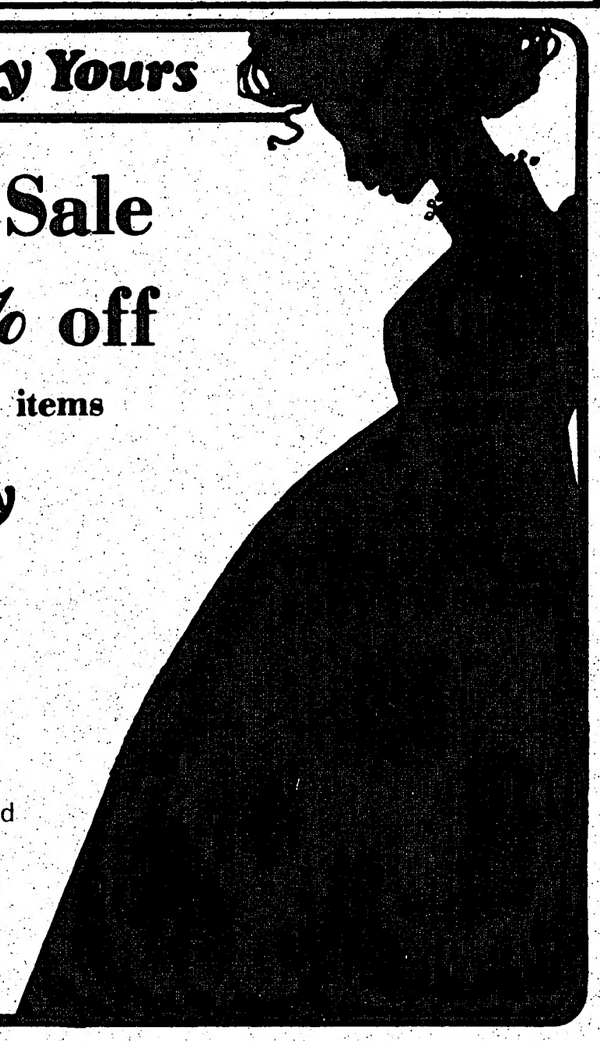

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Just For You

Glass art vase will be displayed at Creeds.

Creeds to show glass art vases

TORONTO — Fine art dealer Sandra Ainsley will present two exhibitions honoring Mother's Day at Creeds on Bloor St.

An exhibition and sale of glass art vases will open May 5 and continue through May 31. The vases, all original works of art by Canadian and American glass artists, range in price from $150 to $1,000.

The Toronto artists include Ian Forbes, Andrew Kuntz, Tony Lee, Karl Schantz and Peter Zips.

Also on exhibit and for sale for Mother's Day will be a display of perfume bottles, ranging in price from $60 to $750. The show originally opened last February, featuring artists ranging from Tony Lee of Toronto to Nancy Freeman of New York.

Saying hello can be difficult

Service attempts to ease first meetings

By DAVID PIERSON

TORONTO — Have you ever wanted to start a conversation with someone and never had the nerve to say hello? Or once past hello found yourself with absolutely nothing to say?

These frustrating and embarrassing situations happen far too often in these fast, modern times, but there are ways to overcome such social stumbling blocks, says Shirley Worth, coordinator of volunteers at the Jewish Family & Child Service.

"Often saying hello is the most difficult thing in beginning a conversation with a stranger. At Jewish Singles Project Connect and elsewhere we try to help people feel more comfortable with themselves and explain the reasons why a person feels threatened in a social situation."

Manny Mitchell, chairman and board member of Jewish Dateline, says that sheer, straightforward honesty is often the most sensible way when approaching a person.

"You have to accept the fact that everyone is not going to like or respond to your personality. People have to be realistic. One of the most important things is to be a good listener. You should ask yourself what you want to know about the other person."

Mitchell and Worth said that despite bars' reputations as being havens for singles, they are often the worst places in the world in trying to start a conversation with a total stranger.

Many singles' bars create a "meat market" atmosphere where people feel forced, awkward and desperate. Under those conditions "it is very hard to come across as your true self and most often you wind up having a terrible time."

Worth said the best solution to the bar scene is to get involved in groups that coincide with your interests.

"Obviously it's a lot easier to have a conversation with someone if you have the same interests. Social and sporting events are often the best places to meet people."

Worth and Mitchell recommend any Jewish single who wants to get involved in a new group or organization to meet new people either to call Project Connect at 731-4600 or Jewish Dateline at 789-0110.

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Arts

The Gerineldo ensemble, from left, are Oro Anahory-Librowicz, Kelly Amar, Solly Levy and Judith Cohen.

Folk ensemble to perform

Gerineldo goal to save culture

music

By RICK KARDONNE

The most authentic and authoritative (from the anthological viewpoint) folk music ensemble dealing with the Judeo-Spanish heritage, Gerineldo, will perform at the Montreal Museum of Fine Arts Auditorium, 1379 Sherbrooke St. W. on Sunday, May 27 at 1 p.m. Hopefully this will precede a Toronto appearance.

Gerineldo is named after one of the most popular characters of the Romancero, one of the most representative Judeo-Spanish poetic forms.

This folk ensemble is dedicated to traditional Judeo-Spanish forms. Known as romances in Spanish, these songs have been transmitted orally for five centuries by Sephardim expelled from Spain in 1492.

The miraculous survival of a large number of romances into the 20th century is due in large part to the Sephardim of North Africa, the Balkans, Israel, South America, Montreal-Toronto and other scattered parts of the globe. Today, this precious heritage is being gravely endangered by the breakup of many Sephardic communities and the integration of their diminished numbers into other cultures.

Viewed in this context, Gerineldo is unique. It has set itself the goal of rescuing a heritage possibly doomed to extinction and infusing it with new life. The ensemble's repertoire consists of three categories: romances [ballads], paraliturgical and wedding songs.

The romances draw on a wealth of traditional themes: epic, historical, biblical, classical, Moorish, folkloric — a rich diversity reflected in the melodies to which they are sung.

The wedding songs accompany each step of a traditional Sephardic wedding, from the courtship through the wedding night itself. Closely related to synagogue music, para-liturgical songs celebrate the cycle of Jewish holidays.

Founded by Oro Anahory - Librowicz, probably today's leading scholar on the subject, Gerineldo consists of Kelly Amar (originally from Melilla, Morocco), Toronto's Judith Cohen (who starred in Judeo-Spanish Week here last fall) and Montreal Chorale Kinor director Solly Levy.

* * *

The National Ballet's highest-ranking Jewish dancer, prima ballerina Veronica Tennant, will star opposite Rudolf Nureyev in a production of The Sleeping Beauty at O'Keefe Centre on May 12.

At 46, Nureyev remains the undisputed leading male classical ballet star. He personally staged this production in 1972 for the National Ballet, and this revival is a rare opportunity to see one of his most definitive works performed under ideal circumstances.

* * *

"Irresistible playing. They won our hearts completely!"

So said The New York Times about the Soviet Emigre Orchestra under the direction of Lazar Gosman, which will be appearing at U of T Convocation Hall May 10 at 8 p.m. as part of a worldwide 15-city concert tour sponsored by the Campaign for Andrei Sakharov and Peace. Mozart's A Little Night Music will be the opening selection.

Lazar Gosman, former music director of the renowned Leningrad Chamber Orchestra, joins the finest of recently arrived top Soviet emigre musicians.

The campaign for the internally-exiled Soviet dissident physicist Andrei Sakharov starts May 9 in Rochester, home of the Andrei Sakharov Institute. It continues here May 10, then to Carnegie Hall, New York, May 21 then on to, among other places, Paris on May 28 and London on June 5 where the tour concludes.

All tickets are tax-deductible. For further information call 922-5141.

* * *

Well-traveled Israeli singer Gadi Elon is the featured headliner at this year's Yom Ha'atzmaut celebrations, Sunday May 6 at Shaarei Shomayim.

Doctor exhibits work to raise funds for cancer

TORONTO —

Toronto gastroenterologist Dr. Harvey Atin is holding a 1-man exhibition of paintings at 417 Spadina Rd. which will run through May 8.

The paintings are not for sale, but Atin will donate them to anyone making a sizable donation to the Sydney Eve Atin Cancer Fund, being established in the memory of his daughter who died of leukemia at 11.

All funds will go towards the opening of a cancer counseling service at Doctors Hospital for families afflicted by cancer.

Born on Beatrice St., Atin was a member of the provincial basketball championship team of the YMHA, which once stood on the site where Doctors Hospital is currently planning to build a new community health centre.

He first began to paint as a teenager and studied at the Ontario College of Art while pursuing his scientific and medical career.

His reputation as an artist and physician have won him an invitation to present an exhibition of his work at an upcoming meeting of scientists, psychiatrists and artists at the Harvard Medical School in October.

Donations to the Sydney Eve Atin Fund can be made to Doctors Hospital Foundation at 45 Brunswick Ave., Toronto M5S 2M1.

Don't dial that number

In our April 19 story, North York seeks artists' book input, which asked members of the artistic community to help North York Arts Council prepare a listing of artists, one of the telephone numbers for people to obtain information was given as 220-ARTS.

This number should have read 229-ARTS. We apologize for any inconvenience.

Erte exhibition goes on display

TORONTO —

An exhibition of art deco master, Erte, will be presented by Gold and Landa Arts (28 Pinnacle Rd.) from May 8 through May 22.

The exhibit will include Erte's past and most recent serigraphs and sculptures.

The 92-year-old artist is considered the most dazzling figure in the world of design and fashion and is one of the few artists who have lived long enough to luxuriate in their own revival.

Interest in Erte was best described by John Russell of the London Sunday Times, who wrote, "If Michelangelo were to come back from the dead, he could hardly have greater or more eulogious publicity than has been accorded Erte."

Born Romain de Tirtoff in 1892 in St. Petersburg, Russia, he began his career as a dress designer in Paris with Paul Poiret in 1912. He spent the better part of seven decades creating spectacular sets and costumes for operatic and theatrical productions in Paris, New York and Hollywood.

Erte designed many of the Folies-Bergere costumes of the 1920s and the memorable covers for Harper's Bazaar between 1915-1937, along with the clothing, accessories and interiors shown in that magazine.

During the 40s and 50s he continued to work in his Paris studio creating costumes and set designs. By the mid-60s a new audience in the U.S. and Europe had discovered Erte.

Vogue Magazine declared that no one in the 20th century had a greater influence on fashion. Barbra Streisand, Liza Minnelli and other Hollywood folk began collecting his original costume and scenic designs.

In 1974, Erte undertook a new genre, the serigraph. His technical skills, combined with an innovative use of color, gold and silver, proved to be ideal for serigraphs and lithographs.

In 1980 he turned his hand to sculpture and a remarkable collection of figures has emerged embodying the "Erte" style of fantasy and sensuousness.

The exhibit will be open daily 6 p.m.-10 p.m.; weekends 12-5 p.m. For information call 447-2234 or 445-9286.

Advt. Advt

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

Broadway hit **FUNNY GIRL**, now in preview opens May 8. Fabulous comedienne **Mary Ellen Mahoney** heads a cast of 14, as **Fanny Brice**, the Brooklyn Jewish comedienne that Ziegfield discovered. It's the part that zoomed **Barbra Streisand** to superstardom. Deluxe dinner/show packages. **Teller's Cage, Commerce Court South, 862–1434.**

* * *

For a fun evening out, see **MORE SWEET REASON**, featuring the glamorous, talented **Sandra O'Neill, Marilyn Peppiatt, Don McManus & John McCormick**, in a great spinoff of **O'Neill's** great hit **Sweet Reason.** Excellent dinner/show pkgs. for this song, dance & fun peek at the man/woman scene. **Limelite Dinner Theatre, 2026 Yonge St., 482–5200.**

* * *

GYPSY is another hit musical you'll enjoy . . . chocful of the hit songs that made **Ethel Merman** famous. **Denise Fergusson** and **Louis Negin** head a fine cast. Don't forget that **Leah Posluns** has the latest special aids for hard of hearing. If needed, ask when you book for **GYPSY** at **Leah Posluns Theatre, 4588 Bathurst St., 630–6752.**

* * *

A short trip to enjoy a dinner & show or Sunday brunch show may be just the ticket for warmer weather relaxation . . . **NOT NOW DARLING**, the deliciously naughty British comedy at **Cara Inn** could be just the ticket! Low cost, high quality food & show, just a short spin away. Rsvnts: **678–1400, CARA INN, 6257 Airport Road.**

* * *

LET MY PEOPLE COME is as popular as ever with Toronto dinner theatre audiences. A clever, mildly naughty revue on sex and nudity, it is now well into it's 3rd successful year. Excellent dinner/show packages available. Showtime's 9 p.m. Monday–Thursday, 8 & 10:45 Friday & Saturday at **Club 21 Cabaret, 21 Yorkville Avenue, 923–3263.**

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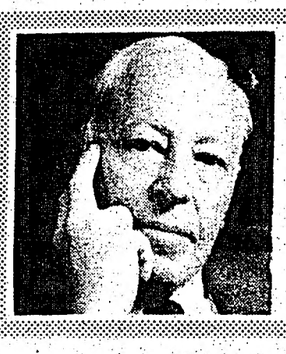
Gunman had terrorist connections

Correspondent ties Soviets to attempt on life of Pope



books

By
BERNARD BASKIN

The Time of the Assassins, by Claire Sterling. Holt, Rinehart & Winston of Canada, $19.95.

On May 13, 1981, Pope John Paul II was shot and nearly killed in St. Peter's Square.

Who was responsible? Was there a plot?

After more than two years of intensive research and investigation, the author is convinced that the Soviets were behind the assassination attempt.

The elimination of the outspoken and charismatic Pope would have served the Soviet purpose. After all, the Catholic church, closely allied with Solidarity, had won a major victory. This was the first free trade union ever recognized by a Communist regime. If the Pope could be eliminated, then the militant anti-Soviet forces would lose both leader and inspiration.

The Soviet media, in a violent and vituperative campaign against the Pope, had for many months labeled him an enemy of the Soviet state and a Nazi collaborator.

Claire Sterling, an American foreign correspondent who has been based in Italy for more than 30 years, and author of the acclaimed The Terror Network, proves conclusively that Mehmet Ali Agca, the man who fired the shots and was quickly apprehended, had both Turkish and Bulgarian terrorist connections. An international gunman rather than a Moslem religious fanatic, or a right- or left-wing idealist, Agca was trained by Bulgarian agents and made available to the Soviet Union.

Many questions remain. Who supplied Agca with his first-rate false passport and $50,000 in cash? How did he escape from a maximum security prison in Istanbul? Why did he so quickly incriminate himself in the murder of Turkey's most widely respected and leftist newspaper editor? Was it to establish spurious right-wing credentials?

In the near future Judge Ilario Martella will issue a report to the Italian prosecutor-general to be released to the public. "It will contain everything he has been able to learn about the plot against the Pope — justifying the arrests he has made and the judicial decisions upholding them," Sterling notes. This long-awaited report may cast light on the mystery.

What troubles and angers the author is the strange conspiracy of silence on the part of the Western world, a reluctance on the part of governments and media alike to accept the hypothesis that the Soviet Union could have been involved in so nefarious an undertaking.

Even the Vatican has preserved a discreet silence from the beginning, a diplomatic unwillingness to rock the international boat with startling revelations.

Baffled, frustrated by evasion inertia

In response to the suggestions that the CIA was somehow involved she writes: "With all due respect, I don't think the CIA could have done it. Nor do I believe for a moment that it would have wanted to. I cannot imagine even the hawkish administration of President Reagan setting out to assassinate the head of the Roman Catholic church — not to mention the head of Solidarity in Poland — merely to cause the kremlin momentary discomfort."

She is baffled and frustrated by the "concealment, evasion, inertia, and disinformation — unfortunately the only word for it — going into this monumental coverup."

This courageous and disturbing book is a triumph of investigative reporting at its best. A shocking and still unsolved crime has been carefully and honestly examined despite widespread hindrance and inexplicable opposition.

Poet mourns glory days of Toronto Yiddish theatre

By
FRANK RASKY

TORONTO — Sam Simha Yaakov Simchovitz believes that Yiddish is a language that has lots of "tam," which means, of course, it's a deliciously juicy language.

He also believes it's a matchless language for humor and drama.

That's why there was a certain sadness in his voice when the 63-year-old Jewish poet recently delivered a lecture here on the long-gone glory days of the Yiddish theatre in Toronto.

His talk was given to a group of other Yiddish-lovers gathered at the Workmen's Circle Assembly Hall on Lawrence Ave. It's one of a series being presented by the Toronto Yiddish Culture Council celebrating Ontario's bicentennial, funded by a $3,000 grant from the provincial ministry of culture and citizenship.

The next address scheduled there will be delivered May 6 by Dr. Mordekhai Schaechter, professor of Yiddish literature at Columbia University, on the subject, "The Diversity of Yiddish Dialects in the World."

Simchovitz, museum curator and librarian for the Beth Tzedec Congregation, is one of Canada's leading Yiddish linguist scholars.

Born in Otwock, Poland, he managed to survive the Holocaust after his entire family perished in the Treblinka death camp ovens. He has Jewish history and Hebrew literature degrees from seminaries in New York and Montreal and is former principal of the Borochov School in Toronto.

He has published two volumes of Yiddish poetry, whose titles in English are Thus A Young Generation Went Down and In Hour Of Prayer.

He is winner of the literary award established at the Toronto Jewish Public Library by the Finkler family in honor of their daughter, Marilyn.

Sam Simchovitz

In his recent talk, Simchovitz mourned the gradual decline of the Standard Theatre on Spadina at Dundas. The onetime temple of Yiddish culture, where Jacob Adler and Boris Tomashevsky declaimed Jewish classics, shut down in 1935 and instead became a burlesque palace where peelers performed their bumps and grinds.

"Yiddish drama, as well as Yiddish folksongs, are too rich a treasure trove in our heritage to be completely forgotten or foregone," lamented Simchovitz.

He praises Dora Wasserman, and her troupe of young Canadian-born actors, who for two decades have perpetuated that tradition at the Saide Bronfman Centre in Montreal.

"This remarkable amateur group has visited Toronto many times and performed also in New York and Israel," he said.

"Here in Toronto, we have the elegant Leah Posluns Theatre at the Jewish Community Centre. But, sorrily, very seldom an original, or even a translated Yiddish play is presented on its stage.

"The Yiddish committee at the Toronto Jewish Congress, together with Toronto's Yiddish Culture Council, should be instrumental in pointing out to the management of Leah Posluns the great storehouse of Yiddish theatrical works now available in first-rate English renditions," he added.

He took heart, however, in reports that Toronto's Poor Alex Theatre hopes to produce soon an English translation of the Yiddish classic drama, The Golom.

For information about future lectures on Yiddish, telephone at [416] 638-0272 Abraham Katz, chairman of the Yiddish Culture Council, which represents 13 affiliated organizations with a membership of 5,000 people.

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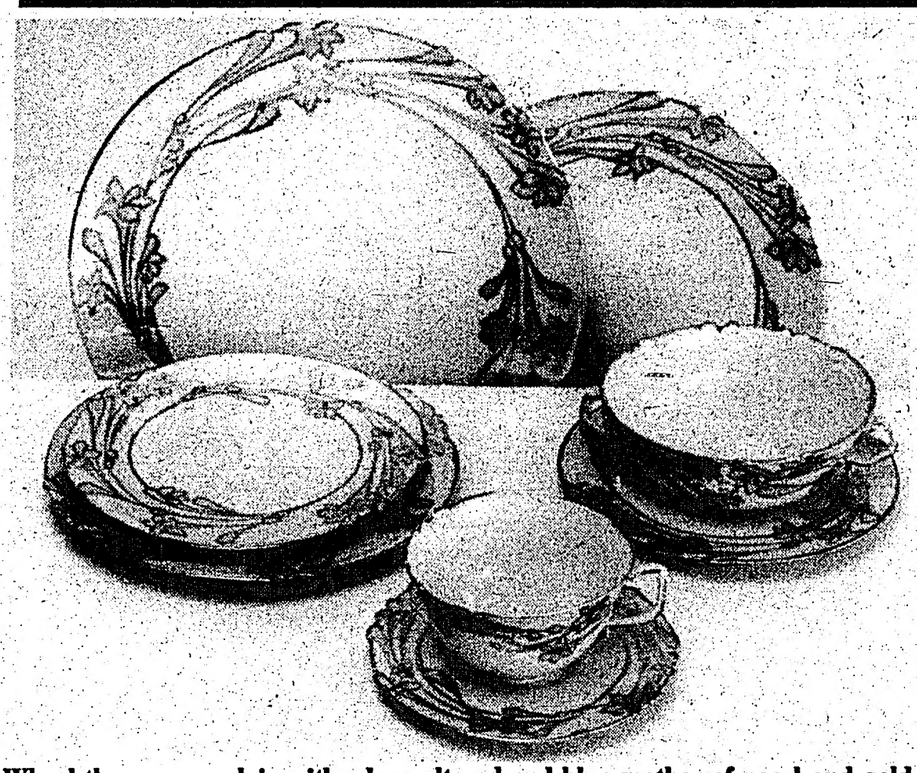
Arts



Wheel thrown porcelain with edges altered and blue mother of pearl and gold lustre is part of The Perfect Setting on display at the Royal Ontario Museum.

Gallery gatherings

Paintings of PMs featured

The Angel Art Gallery — an exhibition of botanical engravings by Christian Roy through May 26.

Gallery hours: 11 a.m.-5.30 p.m. Tuesday to Saturday. 100 Avenue Rd. 968-9210.

Art Gallery of Ontario — A series of paintings of the 16 prime ministers of Canada by Toronto artist William Ronald is on display through May 20.

The exhibition is a personal and highly controversial interpretation of the personalities and historical placement of the Canadian leaders.

Norman Cohn, an exhibition of Cohn's video works, opens at the gallery May 11 and runs through June 17.

Cohn, among the most original video artists working today, isolates and explores a single, rich concept — the recording and presentation of individuals in portrait form. 317 Dundas St. W., 977-0414.

Galerie Dresdnere — A selection of paintings by William Ronald from the past 30 years, is on display to May 17. 12 Hazelton Ave. 923-4662.

Gallery One — New paintings by Jules Olitski to May 10. 121 Scollard St. 929-3103.

Mira Godard Gallery — New paintings by John Fox to May 16. Alex Colville's Verandah, a new painting and related works will be exhibited from May 5-23. 22 Hazelton Ave. 964-8197.

Gold and Landa Arts — An exhibition of art deco master Erte will be presented from May 8 through May 22. The exhibit will include Erte's past and most recent serigraphs and sculptures.

Hours: Monday through Friday, 6 p.m. to 10 p.m. Saturday and Sunday, noon to 5 p.m. 28 Pinnacle Rd. 447-2234 or 445-9286.

Justina M. Barnicke Gallery — On the Subject of Seeing is an exhibition of paintings and drawings by Margaret Rossiter being shown in the West Gallery from May 31 to June 28.

A Palestinian Portfolio, photographs by Jane Story, and Pakistan, photographs by James A. Chambers are two exhibits in the East Gallery from May 31 to June 28.

Gallery Hours: Tuesday to Saturday, 11 a.m. to 6 p.m. Hart House, University of Toronto.

Posters International — A showing of original works (silkscreens and canvases) by William Todd Haile runs from May 3 to May 26. 508 Eglinton Ave. W. 481-5127.

Royal Ontario Museum — Dance costumes from the Ballets Russe, together with stage dress for traditional Chinese and Japanese theatre are on display to July 1.

The Perfect Setting, an exhibition of original works in ceramics and glass entered in a Canada - wide competition to create place settings for Rideau Hall is on view to July 8.

100 Queen's Park. Call Audrey Ellard or Penny Francis at 978-4792 or 978-3640.

Evelyn Aimis Fine Art — An exhibition of prints from the Mezzanine Gallery of the Metropolitan Museum of Art in New York will open May 5 from 1-5 p.m. 14 Hazelton Ave. 961-0878.

The Pagurian Gallery — Rare oils and watercolors by Frederick Arthur Verner, best known for his scenes of Western Canada, will go on exhibit from May 3 to June 2. 13 Hazelton Ave. 968-0255.

First Impression Gallery — An exhibition of serigraphs by William Schlesinger to May 31. A reception Saturday, May 12 from 12 to 5 p.m. will display a collection of Colombian and Peruvian fabric art.

Gallery hours: Wednesday and Thursday evenings 6 to 9 p.m.

Funny Girl set for Cage

TORONTO —

Funny Girl, the Broadway musical that elevated the then-unknown Barbra Streisand to superstardom, will open at the Teller's Cage dinner theatre May 8.

Warrack Productions hopes a similar escalation in fame will happen to Mary Ellen Mahoney, who plays the pivotal role of Fanny Brice, the Jewish Ziegfeld Follies star, whose life story is dramatized in the musical.

Mahoney is a du Maurier Search For The Star finalist, who won rave reviews for her role of Miss Stacey in the Charlottetown festival's national tour of Anne Of Green Gables.

For reservations, phone 862-1434.

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Busy time for lover of posters

By KAREN SHENFELD

TORONTO —

Fifteen years ago, Esther Cohen, ebullient president of Posters International in Toronto, began collecting fine art posters.

"I was a full-time mother and homemaker back then," Cohen recalls, "but I would save some grocery money to indulge my passion for art. My contemporaries were a little mystified when I began framing antique posters to help furnish my home."

A keen sense of aesthetics inspired her to see the poster as an art form unto itself. And a trip to New York in 1975, where poster galleries were already established, convinced her to go into the business.

Under the name of Posters International, Cohen runs two galleries at mid- and downtown locations in Toronto. Both offer a selection of fine art posters published in Canada, the U.S. and Europe.

The industrious Cohen is also president of Helico Graphics, a publisher and distributor of posters. Through a catalogue, Helico Graphics markets the works of such Canadian artists as Danby, Pratt and Colville worldwide.

An artist's eye for detail and some hard earned entrepreneurial sense have enabled Cohen to carve her niche in a highly competitive climate. Seated in the office of her Eglinton Ave. W. gallery, she steals time from a hectic schedule to talk excitedly about the medium.

In two days, she will fly off to New York for Artexpo 84, "the absolute biggest art show and sale in the world — three full floors of the Coliseum!"

Cohen has rented three booths to promote nine new posters and old favorites. "I also like to know every new poster on the market and make sure the best is available for my clients," she says.

The modern poster was born in the mid-19th century, a product of the industrial revolution. Techniques in color lithography progressed, making mass reproduction possible. Through words and image, a poster was meant to persuade or to sell to the newly created consumer society. Toulouse Lautrec was probably the best known early poster artist.

A multitude of styles influenced artists over the years, from art nouveau to realism. Following World War II, the medium almost disappeared, only to be revived in the Psychodelic Sixties. But it wasn't until the 70s that the poster found its place in home decoration.

"Posters are designed to have an immediate impact," Esther Cohen explains. "They are, in general, larger than prints and can give a room a clear, modern look. With artists like Kitchell, Mallett and Kahn creating diptychs and triptychs — matched sets — one can cover a large wall uniformly."

Esther Cohen

Cohen gesticulates, tossing her head of short, blond curls. Her dress — an oversized T shirt, designer jeans cut to reveal striped stockings and spiked red heels — convey her insouciant style.

Cohen advises her clients to choose a poster that will express who they are and complement a given room. Commercially-bent artists and photographers create works geared to the latest decorating colors emerging from Europe.

"Posters can have a whimsical effect too, adding humour to a room," Coher adds. Consider Julius Friedman's photograph of a fish swimming through a gumball machine.

Esther Cohen leads me about her tastefully designed gallery. At 2,000 square feet, it's one of the country's largest, imbued with a contemporary high-tech feel.

Under a black ceiling with exposed pipes, angular white walls show off the lively images. Below the showroom, Posters International houses a 2,000-sq. foot framing workshop.

Designer and corporate accounts comprise a good part of Posters International's business. Hotels, hospitals, chain-restaurants and design firms are among Cohen's clients.

On May 3, Posters International will sponsor its first art show, featuring limited editions, canvas originals and a new poster by William Todd Haile.

Published by Front Line Graphics, Todd Haile, a Californian, is one of North America's premier poster artists. His bold renderings of exotic flowers and birds of paradise flourish in galleries around the world.

"I met Haile several years ago in California through Front Line's president Mark Weinbaum," Cohen explains. "we struck a good rapport and I was granted his exclusive Canadian distributorship."

Cohen is eagerly anticipating the show, opening the evening of May 3. By invitation only, patrons will have the opportunity to meet Todd Haile and refresh themselves with wine and cheese.

The show will continue on Saturday, open to all, with the artist available to sign his new poster. The show is at 508 Eglinton Ave. W.

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Arts

Rumours has ingredients of good soap, plus laughs

By
BEN ROSE

TORONTO —

Will Kate Shapiro ever return to her lawyer husband Larry? Will the beautiful 30-year-old social worker have a fling with that handsome actor down the hall in that converted house in Toronto's annex.

These questions and more will be answered in Rumours, a soap opera at Solar Stage lunch time theatre at 1st Canadian Place which runs until May 25 in six weekly episodes.

In the opening segment (April 16-20) it appears that the last thing Kate (Lynne Cormack) wants to do is have an affair with actor Alan (John Lefebvre). But a peek ahead at the script proves that you must not jump to conclusions.

Recently separated from her husband, Kate is starting out on her own. She fails to land a job as a market researcher (door to door) for erotic underwear. She moves in with an old school friend, Julie, a Catholic, (Mary Ann Coles) who is infatuated with Alan.

Other residents are a mysterious man who never answers his door but pecks away at a typewriter constantly and Libby (Kimberley Foster) who is Alan's wife and who does her jogging in briefs up and down the halls and stairs of the old house.

Director Gene Tishauer keeps everyone moving quickly around the ingenious set by Rod Mayne and, judging by the first episode, this is a parody of soap operas, not the real thing, organ music notwithstanding. It travels at a laugh-a-line clip.

Kate is a character born in the mind of Christine Foster a 33-year-old Toronto writer who, although non-Jewish, lived for many years in Chicago's north side Jewish community.

The writer sees Kate as a member of a Reform Temple, with a foot planted in two cultures. She decides to leave her husband when she learns he is having an affair with another woman.

But, in the end, her strong sense of traditional family values triumphs (aided by an unexpected development) and late in May (don't tell anyone you read it in The CJN) she and husband Larry get together again.

Christine Foster often works in collaboration with composer Phyllis Cohen, daughter of the late drama critic, Nathan Cohen. They did a musical adaptation of Raisins and Almonds for Calgary Lunchbox Theatre last December in which one of the leads was played by Phyllis' husband, Nicholas Rice.

They collaborated as well on Everything but Anchovies.

Among Foster's ambitions are to work with Cohen in extending Raisins and Almonds to a full-length show and bringing it to Toronto, and to do an adaptation of Hester Street, if the rights can be obtained.

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Tony Mason and Beth Ann Cole in Fanny Dango. [Nir Bareket photo]

A lack of chemistry makes Fanny fall flat

TORONTO —

It's a mismatch, petite Beth Anne Cole and sky-height Tony Mason in the new revue, Fanny Dango! at Garbo's Dinner Theatre.

There is no chemistry between these two performers in the show based on the life of Fanny Brice. Both are great artists in their own right, but, whether it is the choreography, the limp and episodic script, or the difference in their height, the combination doesn't seem to work in Fanny Dango! It will need a lot of work if it is to settle in for a long run.

It is Tony Mason's talents which are particularly underutilized. He is straitjacketed into a part which calls on him to be the Prince of Wales, Nicki Arnstein, Billie Rose, Al Jolson, Eddie Cantor and Fanny Brice's mother. The Prince of Wales number is a minor disaster.

Beth Anne Cole is a genuine star and in some numbers, where the script did not get in the way, she proved it.

This reviewer would have settled for a concert performance by Miss Cole singing Oy, How I Hate that Fellow Nathan, Becky is Back at the Ballet, Second Hand Rose, Oy, I'm an Indian, and My Man, and gone home happy. She doesn't just do an imitation of Fanny Brice — her voice, her gestures come from a deep understanding of that culture.

We saw the show in its first week. Hopefully, by now, it has greatly improved. The talent is there!

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Travel

A guest, centre, is interviewed by Marty Isaacs and Irene Mark on Jerusalem Plaza Hotel TV show.

Hotel turns tourists into stars

JERUSALEM — Tourists in Israel and their travel agents are the stars of Plazavision, a daily 3-hour TV program produced by Marty Isaacs and Irene Mark on the staff of the Jerusalem Plaza Hotel.

Guests have a chance to win bottles of wine in quizzes. They also have the opportunity to see themselves on the air after being filmed in morning interviews in the lobby.

Travel agents also appear welcoming members of their tour groups.

In addition, the show provides music, helpful hints for tourists and a rundown on what's doing in Jerusalem that day.

King Solomon's Palace adds glamour to Red Sea

By BARUCH SAVILLE

EILAT — If King Solomon was to return to Eilat, he would surely be most delighted with the new 460-room "palace" which has been named for him.

To open in June, the King Solomon's Palace adds new vistas to the hotels on the Red Sea resort — mainly because it is largely based on self-service, although waiters will be around to assist.

"In every respect," says marketing director Danny Rubinstein, "the hotel will be a 5-star property — except in price which will be equal to 3-star rates."

The new hotel is a venture of the David Lewis Trust Corp., a London-based conglomerate which, through its subsidiary Iberotels, operates 34 hotels throughout Spain.

The King Solomon's Palace will certainly live up to royal standards — numerous self-service restaurants and other eateries, full size stage, large dance floor, night club and health club, swimming pools with jacuzzi and its own jetty for water sports of every description.

Celebrities conduct city walking tours

TORONTO — **A series of 29 free conducted Celebrity Walking Tours extending until Oct. 20 will begin at 1.30 p.m. May 5 at St. Lawrence Hall at Jarvis and King.**

The opening tour will be conducted by Mayor Art Eggleton involving a stroll through Toronto's old city halls. It will be climaxed with a party in Nathan Phillips Square and include refreshments and entertainment.

Other walks will be conducted by well known Torontonians including entertainer Al Waxman, businessmen Ed Mirvish, Sam (The Record Man) Sniderman and George Cohon, city planning author Jane Jacobs, broadcasters Elwy Yost and Knowlton Nash, and publisher Jack McClelland.

For information, telephone Information Service at City Hall at 947-7341.

CAA members given break by Sea World

SAN DIEGO, Calif. — Sea World of San Diego has extended special discount admission privileges to club card members of the Canadian Automobile Association.

The southern California marine park is offering 15% admission and guided tour discounts to card holders and members of their party prior to June 1 and after Sept. 30.

From June through September, the admission discount will be boosted to 20% for the benefit of summer travelers.

With the 15% discount, Sea World admissions range from $7.50 U.S. for children (ages 3 through 11) and seniors, to $10.50 U.S. for adults. For the summertime 20% discount, the admission falls to $7.15 U.S. and $9.55 U.S. respectively.

Many Canadians were among the record 2.9 million visitors to Sea World in 1983. In fact, San Diego on the whole boasts a strong Canadian presence throughout the year. According to the San Diego Convention and Visitors Bureau, close to half a million travelers from all provinces will visit San Diego in 1984.

Sea World, hailed by Time Magazine as the "best planned, best stocked oceanarium in the United States," is celebrating its 20th anniversary year. With an imaginative blend of entertainment and education, the park presents everything from the spectacular new Penguin Encounter to a variety of themed shows.

The Penguin Encounter, reported to be the largest exhibit of its kind in the world, presents over 400 alcids and penguins in an icy Antarctic recreation, while the themed shows spotlight Sea World's accomplishments in the field of animal behavior. Among these shows are the "Shamu Celebration" with killer whales, the Seal and Otter Show's "Spooky Kooky Castle" and the Polynesian-themed Dolphin Lagoon presentation, "Dolphinesia."

For further information, contact "Travel U.S.A." 120 Adelaide St. W., Suite 916, Toronto, M5H 1T1; phone (416) 364-3211.

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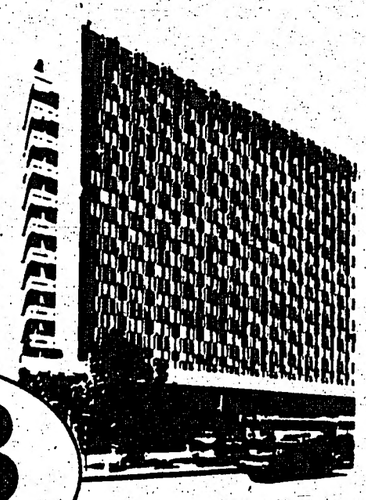
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Y'all visit Opryland now

It's hard to escape the sounds of Nashville's music

By
JAMES MONTAGNES

NASHVILLE, Tenn. — According to the local folks this is Music City USA. You can't escape music here, whether in touring the city, its wealthy suburban areas or its major attraction, Opryland.

Country music prevails in blocks of recording studios, in record stores, country music museums and the weekly Friday and Saturday night country music radio broadcast which has been running continuously since 1925.

This city of 500,000 people is also the capital of the state of Tennessee. Its legislature, the state capitol, was built almost 140 years ago in Greek revival style, has daily hourly guided free tours from 9 a.m. to 3 p.m., and is situated on the highest point in Nashville.

The city, known in earlier years as the Athens of the South has a replica of the colonnaded Parthenon in Athens, built in Nashville for the Tennessee Centennial of 1897 to house an art exhibition, and restored in 1931, It is open daily [admission $1 adults, 50 cents for children].

There are many fine plantation-type homes throughout the city and its environs, some of which like Cheekwood, now an arts centre, are open to visitors.

Many of the famous country music stars have built similar late 19th and early 20th century homes with acres of grounds in the suburbs, accessible by car or tourist sightseeing bus.

Visitors head for Music Row

Most visitors to Nashville will head for Music Row, an area near 16th Ave. and Division St., to visit the Music Hall of Fame (admission $4.75 adults, $1.25 children) open daily all year.

Here is the story of country music — with bronze plaques and histories of 34 of the most famous writers, executives, musicians and singers; a display of gold records; several theatres for seeing film clips and old movies of country music stars, and such items as the Elvis Presley 1960 white Cadillac with gold-plated telephone, television set and record player.

The Music Hall of Fame has the most complete research library on country music.

Connected with entrance to the Music Hall is a ticket to the largest recording studio, Studio B, where you can see how recordings were made. There are 62 other recording studios nearby on Music Row.

Nashville produces half of all the 45 rpm records in the United States. And as is to be expected, souvenir shops and record shops abound in the area.

One of the non-musical attractions is The Hermitage, home of the seventh president of the United States, Andrew Jackson. It is open daily from 9 a.m. to 5 p.m. (adults $3, children $1) is operated by the Ladies' Hermitage Association since 1889. The home was built early in the 19th century, has much of the original furniture and wallpaper, large grounds with one-time slave cabins, and its own cemetery for family members and servants.

You may have to wait in line for up to 30 minutes as this travel reporter did recently, for only about 12 people at a time are allowed inside, moving in small groups from room to room.

One of the most popular after-dark areas is Printers Alley. Once the home of Nashville's newspaper publishing companies, the narrow brick-lined alley is now filled with restaurants and night clubs. Entertainment ranges from rock to bluegrass and country music.

The rhythm of Nashville night club musicians is contagious, as I found out when visiting the Bullpen of the Stockyards Restaurant . . . not in Printers Alley. So if you are a greater fan of loud modern country or rock music than I am, be sure to enjoy one or other of the city's nightclubs.

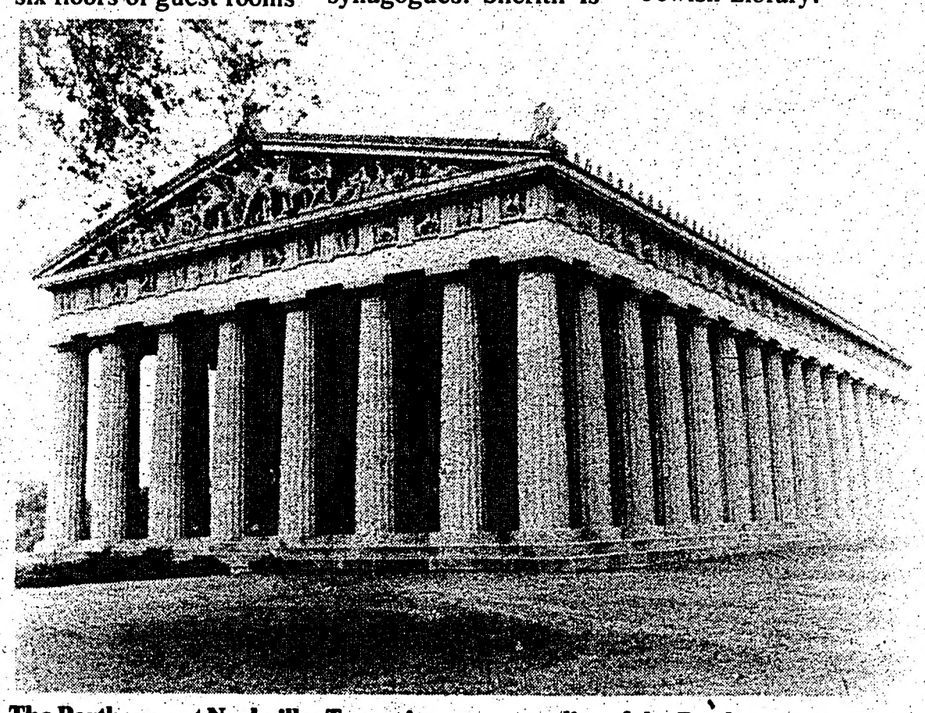
Opryland, which brings most visitors to the Nashville area, is a story in itself. It is about nine miles (14.5 kilometres) from downtown Nashville in a wooded hilly region and covers 406 acres of theme park and hotel. Here for one price ($13.25 for one day, $18 for two days) you see as many as 15 country music shows and have use of 20 rides.

In addition you pay only for food and souvenirs, and for seats at the Grand Ole Opry live country music radio shows on Friday and Saturday evenings.

Free also is a daily cable network television show, with a 300-seat audience studio.

The Opryland Hotel complex is for conventions and individual visitors, with a conservatory section which has six floors of guest rooms facing a glassed-in area (about half the size of Toronto's Eaton Centre) housing some 8,000 tropical plants and trees, waterfalls and walkways.

Nashville has three synagogues: Sherith Israel, Orthodox, 3600 West End Ave.; The Temple, Reform, 5015 Harding Road; and West End synagogue, Conservative, 3814 West End Ave., as well as a community centre and Jewish Library.



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Lose heartbreaker to Alberta

Israeli wheelchair basketball team impressive

sports scene

By DAVID PIERSON

The Israeli National Wheelchair basketball team showed outstanding playmaking and sportsmanship recently at the Spitfire Challenge, which hosted 25 of the best wheelchair teams in Canada and the U.S.

The Israeli national team, the gold medal basketball winner of the 1980 Disabled Olympic Games, was the only team not from North America to compete in the Challenge, at Etobicoke Olympium.

The Israelis showed their savvy and experience with their pinpoint passing and excellent teamwork around the hoop.

They rolled up impressive victories over Ottawa 66-44 and Roanoh 79-53 but lost a heartbreaker to Alberta 44-42.

They also scored an exhibition win over the Spitfires 57-51 — no small feat considering the Spitfires have a 97% winning average on the court.

Coach of the Israeli team, Danny Schaeschar, says it is impossible for him to single out any individual player for special recognition.

"But our defence and offence work as total team units. Whether we win or lose, it is a total team effort."

Schaeschar says the next big event for the team is the Wheelchair Olympics in Stoke-Mandeville, England, in July.

He says his players are in training for the big event. While he did not predict a medal win, he did promise that "it will be a fight."

While in Canada, the Israelis visited such tourist attractions as the CN Tower, Eaton Centre and Niagara Falls.

Schaeschar says his team found Canada to be "a very nice place" and hopes to return in the near future.

Special thanks goes out to Harvey Rosen, president of Rosen Dairy Products and a vice-president of B'nai B'rith Canada, who, with the assistance of B'nai B'rith, raised most of the $20,000 required to bring the Israeli team to the Spitfire Challenge.

* * *

Roy Salomon, national athletics committee chairman of Maccabi Canada, says Canada will be sending its largest contingent ever to next year's Maccabiah Games in Israel.

"About 200 athletes from all over the country will be at next year's games, and we really hope to have a raised level of competitive performance."

Israeli President Chaim Herzog will officially open the Games on July 15, 1985, before an estimated 50,000 Israelis and 4,000 athletes from 35 countries from around the world.

Ten days later the games will be over and the athletes will return home with a lifetime's worth of memories.

Salomon recently returned from the Maccabi World Union meeting held at Ramat Gan, where discussions were held on various aspects of the world gathering of Jewish athletes.

Accommodations for athletes will be provided at centres in Tel Aviv and no major sport will be eliminated from the games.

Also attending the meeting on behalf of Maccabi Canada were Syd Greenberg, Nicki Lang, Gary Ulrich, Fred Oberlander, Abe Luxenberg and Mary Luxenberg.

* * *

Robert [Ruby] Goldstein died of cancer of the esophagus at his Miami Beach apartment last week.

Goldstein, 76, refereed 38 title fights, including the disputed 1947 heavyweight match between Joe Louis and Jersey Joe Walcott.

Goldstein also had a brief career as a featherweight fighter, winning 27 professional bouts before registering a loss.

* * *

The 1983-84 B'nai B'rith hockey season came to a close with no surprise upsets in any division and with each first place winner capturing the respective division championship.

In A Division action, the Toronto Freedom Team Mates took their series in two straight games with Forrestdale Big Steel Man.

Benji Walderman and Jay Bleiweiss scored two goals each in their opening 7-4 win and Neil Goldenberg potted two goals, including the overtime winner in a 6-5 decision, which gave the Team Mates the A Division championship.

In BI Division play, Billy Berger scored four goals to lead the Maccabiah Red Wings to an 8-5 decision over the Leonard Mayzel Black Hawks in their opening game.

In game 2, Mitch Goldhear scored the winner as the Red Wings clinched their series with a 5-2 victory. Two of their goals went into an empty net as the Hawks had pulled their goalie in a vain attempt to tie the team that they had tied for first place in the regular season.

In BII Division play, Joe Donaghy netted the winner as the Forrestdale Flyers defeated Upper Canada Bruins 3-1 for a 2-game sweep of the series.

In C Division action, Toronto Freedom Minors walloped the Forrestdale Blades in two straight games. David Kershner scored three goals in their opening 6-2 win and Sam Sarkas and Doug Sussman scored two goals each in their deciding 8-4 victory.

The blowouts were a surprise, considering the Hawks only finished a point behind the Blades in the regular season.

To round out the season, the B'nai B'rith annual hockey banquet will be held May 9 at Shaarei Shomayim Synagogue at 6.30 p.m. Bob McCowan of Global Sports Line will be the guest speaker.

* * *

Physical activity is the theme during workout week, May 7 to 12 at the Yonge-Eglinton Centre.

All week long in the Gourmet Corner, from noon to 2 p.m., the Dunfield Club will offer free fitness testing and each day at noon and at 4 p.m., the Nautilus Fitness Club will demonstrate exercise equipment in Centre Court.

All week long there will be demonstrations including aerobics, weight lifting, racquet sports, circuit training and jazz dancing.

One of the highlights will be a lecture on Aging and Exercise by Michael Feldman, on May 8 at 1.15 p.m. Feldman is the author of The Ageless Exercise Plan.

Custom-designed yuks

Jokesmith provides barrelfull of laughs

By FRANK RASKY

TORONTO —

There you are, up on your feet and making a speech before your Hadassah or B'nai B'rith club, at a bar mitzvah or a wedding. So what happens? You're laying an egg, and you're getting a lot of yawns.

Oh, how I'd love to make 'em laugh, you moan to yourself. Can somebody out there help me crack jokes?

Moan no more, for Steve Shrott is the answer to a frustrated comedian's prayer. He's a graduate cum LBL (meaning lotsa belly laughs) from Yuk Yuk's; gagwriter for professional jesters the likes of Joan Rivers and Phyllis Diller; and has recently sold a TV series called Comedy Jam to the CBC.

And, for $50, he'll create a page of jokes custom-designed for your personality that'll wow 'em on the Hadassah and B'nai B'rith circuit.

So who is this laughmonger? Like most jokesmiths, he's a shy, introspective and melancholy fellow.

A graduate of Downsview Heights High and York University, now in his late 20s, he makes his living distributing movie trailers for Columbia Pictures of Canada, and meanwhile dreaming of making it big in showbiz like his idol, Woody Allen, who was also a former gagwriter.

Shrott acknowledges there's a big difference between comics and comedians.

"A standup comic says funny things," he says. "A comedian says things funny. I write for comics."

When he began submitting 1-liners to comics eight years ago, Shrott says he made peanuts. Phyllis Diller, for example, paid him $3 for a knee-slapper that went like this:

"Fang, my husband, is so lazy he went to a self-serve gas station — and waited all night."

Joan Rivers was not much better, paying $10 for a women's lib zinger that went:

Steve Shrott

"At my last job, my boss treated me like a real woman — he gave me less money."

However, he has since managed to up his rates. Bob Arno, who does a pickpocket act in Las Vegas, pays him $50 for each bawdy double-entendre gag he can use. And Hilda Vincent, a Hollywood comedienne, pays him $100 for a page of witticisms dealing with career women — whether she uses the page or not.

What's the biggest mistake made by amateur joke-tellers? That's easy, says Shrott. They preface it with the inane remark, "Boy, do I have a funny story to tell you!" and end it with the equally idiotic comment, "Nu, so why aren't you laughing?"

Get in touch with him at (416) 481-5026, if you want him to write gags for you; or if you want to, attend a $60 all-day joke-writing seminar June 9 at the Sheraton Centre's Essex Room, where Gene Perret, Bob Hope's longtime gagwriter, will reveal his secrets.

If you're a wouldbe jokesmith, Shrott says it helps if you have empathetic parents like his father and mother, Sam and Mildred.

He recites his day's quota of side-splitters to them and they laugh their heads off, saying, "Son, you'll go far in the gelechter business."

Confidential service

Jewish Dateline established

TORONTO —

A new service, Jewish Dateline, has been established by Toronto Jewish Congress and Jewish Singles Project Connect to bring Jewish singles over the age of 21 together — and it costs only $15 for a year's membership.

"We want to emphasize that this service will be strictly confidential and the goal is for Jewish singles to meet other Jewish singles. Being single can be a very lonely experience and we want to help counteract the current dramatic upswing in intermarriage," staff consultant Jo-Anne Ross Freeman said.

In a confidential personal interview, the Jewish single will describe his or her personality traits and interests. Such factors as a person's religious orientation, career goals, social background, education, height, weight — in fact anything that an applicant would deem important in establishing a relationship with another person, will be discussed.

Following the interview, a detailed individual profile will be prepared by Freeman and colleague Sharyn Gunter, who will then try to match people with similar interests.

Freeman said similar services have been successful in Los Angeles, Minneapolis, Vancouver and Montreal. "We took the best ideas from these examples and groomed our service to fit Toronto's needs," Gunter said.

Gunter and Freeman realize there is some stigma attached to using a singles service. People feel embarrassed, shy and that maybe something is wrong with them. Dateline wants to dispel those fears.

"There is nothing wrong with being single," Freeman said. "It really is very difficult to meet people in today's world. People are pursuing their careers into their late 20s and early 30s before considering marriage. It is often difficult to find the time and effort required to get out and meet new people. These are some of the problems that Jewish Dateline wants to eliminate."

The staff of Jewish Dateline says that for the first few months they will "play it by ear" and see how the service evolves. They are hoping for a high turnout as the cost is so low.

Jewish Dateline is open for business at 491 Lawrence Ave. E., Suite 500, Toronto M5M 1C6 (416) 789-0110.

Jewish Dateline consultants Sharyn Gunter and Jo-Anne Freeman operate new community service.

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Business Outlook

Take hard look at finances

Plans a must for your retirement

By PAUL LUNGEN

TORONTO — Few Canadians enjoy a comfortable retirement.

That's why people should look ahead to their future income needs, and begin planning for retirement as soon as possible, according to financial planning manager Kenneth Zurbrigg of Royal Trust.

Zurbrigg warned about 150 people at a seminar at the recent Money Marketplace Show that in facing retirement, "if you fail to plan, then plan to fail."

"Forty-three percent of those 65 and over lived on government pensions in 1979," he said, while only 13% received investment income greater than $4,000 per year.

Zurbrigg told the audience to take a hard look at their financial status. Some sacrifices may have to be made, he said, and certain expenditures eliminated.

Zurbrigg suggested starting pre-retirement planning by preparing a budget and a net worth statement, listing current assets and liabilities. That up-to-date statement can help devise plans to pay creditors and enter retirement as debt-free as possible.

Part of proper financial planning should include a review of all insurance policies, Zurbrigg said. Some policies may have a cash surrender value that may be a handy cash supplement at retirement, he suggested.

Making appropriate investment decisions is a key element in retirement planning. And since "the odds of being incapacitated are greater than dying at an early age," Zurbrigg suggested executing a general power of attorney to allow a family member or a trusted advisor to act on one's behalf.

Peace of mind and security can be assured by planning for a steady income flow throughout retirement, Zurbrigg said. Income may be available from several sources, including the Canada Pension Plan, company pensions and Old Age Security. He advised applying for these benefits well in advance of retirement to make sure income flow is not interrupted and eligibility not threatened.

While these standard items "will provide a fairly substantial portion of income for most people," others can also rely on investments such as stocks, bonds and annuities to provide a retirement nest egg.

Registered Retirement Savings Plans (RRSP) are an investment vehicle offered to taxpayers allowing them to set aside funds for retirement while both reducing and deferring income tax.

For many people, up to $5,500 per year or 20% of income, whichever is less, can be invested in a RRSP. Though the maximum contributions will be increasing yearly until 1988.

Several RRSP investment options administered by specialists are available, including risk-free savings funds, and stock, bond or mortgage funds. An investor can also choose a self-directed RRSP and retain control over investment decisions himself.

For an investor 60 years of age or older, RRSP money (and other funds) can be used to purchase a life annuity, a fixed term annuity or be transferred to a Registered Retirement Income Fund (RRIF).

Persons planning to maintain a regular flow of income through annuities "have to shop around," Zurbrigg warned. "The difference between the top and bottom can be $100 per month."

Life annuities are available from life insurance companies and payments are made for the life of the annuitant or the joint lives of the annuitant and spouse.

Under a fixed term annuity, payments are made from the date of commencement of the plan up to the annuitant's 90th birthday. If the annuitant's spouse is younger, payments can be extended to the spouse until he or she reaches 90 as well.

RRIFs have the advantage of providing a hedge against inflation by increasing payments

Kenneth Zurbrigg

each year until the annuitant reaches 90, when the full amount left in the plan is paid out. The disadvantage is that the annuitant may not need as much money as he approaches his 90th birthday.

While an investor can purchase more than one life or fixed term annuity, he is limited to only one RRIF. Like other RRSPs, RRIFs can be self-directed or used to purchase units in Royal Trust's managed funds or savings accounts.

Zurbrigg advised the audience to "mix and match plans and annuities as you see fit to meet the flow of income as you need it."

He suggested they "annuitize" when interest rates are high, and continue to reinvest the funds in other RRSPs as long as the funds are not immediately needed.

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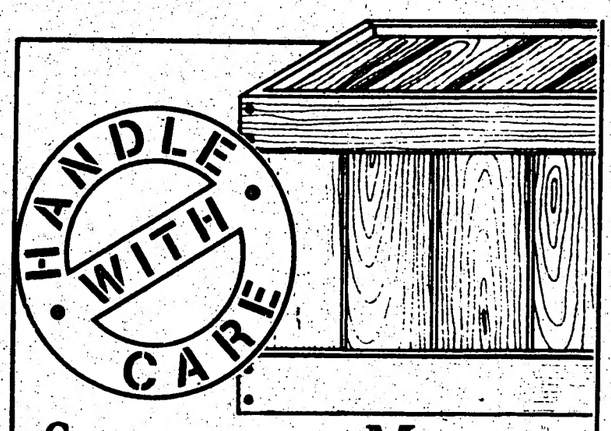

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DEADLINE: Wednesday, 4 p.m.
1 Week Preceding Issue Date
(for copy and payment)

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All classified ads will be accepted on the basis of **no changes** *in copy, and* **no cancellations** *until* **after** *the first insertion.*

* * * * * * * * * * *

All classified headings and sub-headings are in alphabetical order.

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The policy of The Canadian Jewish News is to request payment in advance for all **domestic help available, employment wanted, private properties for rent or sale** and **all personal** ads.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481-5620 *before* Wednesday at 4:00 p.m. week preceding issue date.

ACCOMMODATIONS WANTED

Wanted To Rent. Furnished 4-bedroom home, summer 1984 for 1 year. Bathurst-Eglinton preferred. Impeccable balabatim. Telephone collect (519) 433-9583.

ANNOUNCEMENTS

Goldhaber Jewellery & Sudman Jewellery, Israel, announces their merger. 633A Bloor West, 532-7208. European master. Specialist hand-made jewellery.

Jewish Community Services Directory: now available. Jewish Information Service, 635-5600.

Silverbirch Lodge, Muskoka's Jewish resort. Homemade food. Call 635-1697.

APARTMENTS FOR RENT

80 Antibes. 2 bedroom. Sublease available. Below going rate. Please call for appointment 665-2676.

Basement apt. for one, 1 bedroom, rec room with full kitchen, close to TTC, $75/weekly. 223-5442 after 5. Steeles-Bayview.

Bathurst-Glencairn. Unfurnished luxury large 2 bedroom, in duplex. All equipped. Business couple. Mrs. Muskat. Days 968-6940, evenings 783-2820.

July 1984-August 1985. Professor on sabbatical. Luxury 3 bedroom fully furnished & equipped, central location, 2 bathrooms, pool, sauna, underground parking. Call 781-0766 evenings.

CONDOMINIUMS FOR RENT

Bathurst-Baycrest. Elegantly furnished luxury 2 bedroom, good Judaic library. Available from June for 1 year or part of. 782-9688.

Bathurst-Finch. 80 Antibes. Luxurious 2 bedroom, Florida room, air, 5 applainces, garage. Option to buy. 787-4658.

CONDOMINIUMS FOR SALE

Bathurst-Wilson. Luxurious 3 bedroom, 2 baths, excellent condition. No Shabbos calls. 789-1689.

3000 Bathurst. Immaculate 2 bedroom 2 bathroom. Southview. 1,250 sq. ft. $118,500. 497-2426, 926-0080.

We are currently offering the following fine homes for sale.
- **2 bdrm. — 80 Antibes W. expos.**
- **1 bdrm. — North expos.**
- **2 bdrm. — In Hemispheres**
- **2+ Den — Pent. Hemispheres II**
- **3 bdrm. — Hemispheres I**

For insepction call: MR. SETH, 630-1999. THE FOREST HILLS SPECIALIST.

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3 bedrm., 5 appl., Ted Waxman, 731-7111. Ungerman Rlty., Rltr.

COME LOOK WHAT I HAVE!
A choice of "Skymark" beauties, all directions & sizes with lowest prices; for all the answers Mary Holman, 498-7100/445-5023.
Safeguard R. E. Limited, Rltr.

CONDOMINIUMS FOR SALE

SKYMARK

SKYMARK — ELEGANCE
Unique 1,560 sq. ft. to 2,205 sq. ft. with balcony.

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SKYMARK ZENITH
Choice of 3 models: 2-bdrm. + sunroom to a unique corner penthouse of 2,000 sq. ft. - features skylights, fireplace + ensuite sauna, $119,500 and up. Excellent prices.

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SKYMARK I
Pinnacle model - 2 bdrm. + sunroom + 21x23 living rm, huge kitchen + other extras. Priced for fast sale. For best selection please call Mr. Santee Leung, the Skymark specialist, (416) 441-2003, 24 hrs. on call.

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***3000 BATHURST**
Large 2 bdrm + den, 2 baths, en suite laundry, ceramic floor in kitchen, upgraded broadloom, verticals. Beautifully decorated. Western exposure. Must be seen! Miriam Rose 494-5300 or 482-1978.
REALTY LAND INC. REALTOR

COURTLAND CONDO
90 Fisherville. Large 2 bdrm., balcony, arborite kitchen, hardwood floors & much more. G. Feldman 441-2888.
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3 bdrms., 2 baths, cheerful kitchen with 3 appliances, ens, laundry, security system, near shops, resataurants & houses of worship. Only $139,000. Eva or Jean Chan. 441-2003 or 447-9139.

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SKYMARK I
An elegant 2-bdrm. + sunroom, beautifully decorated, highly upgraded. Many extras; priced to sell.
Call
Jack Walman
494-1922, 698-1118

COTTAGES FOR RENT

LAKE MUSKOKA
2 & 3 bdrms., fully furnished, shallow, sandy beach, beautiful setting. Close to Gravenhurst. By month or season only. 224-2317.

Muskoka [Gravenhurst]. Lakefront 4 bedroom cottage. Beach, tennis court, etc. July or August 489-0111.

Belle-Ewart. Lake Simcoe. 3 bedroom for season. 881-7002.

COTTAGES WANTED TO RENT

Cottage wanted to rent for season on Lake Simcoe, preferably Belle-Ewart or Jackson's Point. Must be waterfront. Phone Rita Hamilton - office 781-9165, home 920-7766.

DOMESTIC HELP AVAILABLE

Dixon's Maid Service
Babysitting, cleaners, housekeepers. 299-6907 anytime.

DOMESTIC HELP WANTED

Retired couple to live-in with active senior citizen gentleman with full business & community schedule. Beautiful condominium living accommodations & commensurate salary. Requirements strictly Orthodox, excellent health, personable, husband to chauffeur to/from work, housework & cooking. Box 6726, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Housekeeper. A wonderful opportunity to live in a beautiful home in the country - ½ hour east of Toronto - no children - 1 adult. 633-6780.

Sleep-in housekeeper companion wanted for educated Jewish lady. Own room & board. Salary negotiable. 5½ days weekly. 486-0138 evenings & weekends.

EMPLOYMENT OPPORTUNITIES

Bagel Baker
Experienced fulltime to work in Hamilton in soon to open bakery. Retail & wholesale or work temporarily and teach new owner. Evenings 1 416 523 1144.

EMPLOYMENT WANTED

Mid-stream magazine author available for writing/editing assignments. 785-0839.

FLORIDA CONDOMINIUMS FOR RENT

Pompano Beach. 2 bedrooms 2 miles from beach, available May - Oct. 222-9150, 223-7635.

FLORIDA CONDOMINIUMS FOR SALE

1 bedroom 1½ baths, plus den beautiful completely furnished. Security, clubhouse, heated pool, sauna, tennis, billiards, walk to shopping & ocean or use free bus. Scenic exposure. Will help finance. Priced for fast sale. Owner (305) 456-7376.

HELP WANTED

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Hebrew Day School [K-6] has vacancies for Hebrew teachers for September 1984. Programme emphasizes Ivrit b'Ivrit. Send resumes to the Principal, Mrs. D. Lefebre, London Community Hebrew Day School, 247 Epworth Avenue, London, Ontario. N6A 2M2.

Teachers Needed
Several full and part-time positions will be available this fall at an Orthodox day school (N-12) in suburban detroit. Contact the principal, Yeshivat Akiva, 27700 Southfield Road, Lathrup Village, MI 48076, 313/552-9690.

Nurse, Registered [Ont.] for Dror-Habonim Camp Gesher (Cloyne, Ont.) Summer 1984. Reply: Dr. David Malek, 1951 Fairmeadow Cres., Ottawa, Ont. K1H 7B8.

HOUSES FOR RENT

Leslie & Cummer. 5 bedrooms, 3 bathrooms, finished basement. July 1. 497-7945.

Central Toronto. Gracious older home. Six bedrooms. New kitchen. Academic year 1984-5. Weekdays 416-965-4001.

HOUSES FOR SALE

Metro North. Private. Bathurst/Steeles. 4 bedrooms, 2 new kitchens, 3 baths, family & laundry rooms on main floor & TTC & school at door. $169,900. 226-0221.

$54,900
Bathurst-Lawrence
Attractive 2 storey brick attached house, 2 bedrooms, finished basement, 2 car parking, quiet street, near TTC & stores. Sale by owner. 781-0223. 19 Khedive - Open House Sat., Sun. 2-4.

Bathurst-Patricia. Private. Vendor bought. 4 bedroom sidesplit, large lot, facing park, walk to Shuls & all amenities. 2 fireplaces, extra kitchen. Good financing. $149,900. 223-8447, 488-4631.

Bathurst-Sheppard. Prestige Brockington Crescent. Executive 2 storey 4 bedrooms, 4 bathrooms, den, 4,800 sq. feet including 2 rec rooms, fireplace, bar, 105 ft. frontage. Near Synagogues, schools, shopping. No agents. $269,900. 633-2746.

Bathurst Manor. $175,000. 184 Brighton Ave. Builder's own ranch bungalow. 70 foot frontage, 1,675 sq. feet, 2 car garage, circular drive, 3 bedrooms, 3 baths, 36' living-dining room. Completely finished basement apt., airconditioned, 20 x 15 ft. covered patio. Open house Saturday & Sunday 1 - 5. 638-5616. Private.

Thornhill, Springfarm, fully upgraded. 4 bedroom on large lot. Central air electric cleaner, humidifier, central vac, intercom, finished basement, kitchen cupboards galore, 3 washrooms, freshly painted, extra insulation, fireplace, wetbar in family room. Quiet street, close to everything. Private. No agents. Days 480-3385. Reasonable price.

BAYVIEW-GREENLANE
Just listed. Perfect 4 bdrm. fam. home, den/w firepl., oak gourmet kitch., mn. flr. lndry., central air, $179,900. D. SIMON/S. SHATZ, LIVING REALTY INC., 474-0500.

HOUSES FOR SALE

MARTIN ATKINS LTD.
REAL ESTATE BROKER

***WILLOWBROOKE-AILEEN**
New listing! Detached luxury 2 storey, 4 bedroom, double garage. Finished basement. Games room and office. Main floor family room, fireplace, main floor laundry. Separate dining room, 2 walkouts. Central air. Fully landscaped. $209,900 Victor Goldman **636-5200** res. **731-0656.**

* * *

***BAYVIEW & STEELES**
Elegant 4 bedroom sidesplit, ultra modern kitchen, family room, panelled den, laundry room on same level. 2 open fireplaces. Lot 116'x124'. Thousands in extras. Close to shopping, transportation. Ferne Reingold **636-5200.**

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***BATHURST & GLENCAIRN $126,900**
6 rooms solid brick bungalow, attached garage. Modern kitchen, central air. Vendor take 1st mtge. Ida Ackerman or Ferne Reingold **636-5200.**

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***BAYVIEW & CUMMER**
Elegant 4 bedroom, 2 storey, circular open staircase. Main floor family room, den, laundry and powder room, large entertaining living and dining room. Beautifully finished lower level. Walkout to gorgeous ravine lot. Thousands in extras. Vendor has bought. Asking $299,000 Ferne Reingold **636-5200.**

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***BATHURST & WILSON**
Impressive 9 room, centre hall executive home, beautiful main floor family room, open brick fireplace. Walkout to pool size garden. 4 piece en suite. Plus dressing room and study. Situated on secluded crescent. Asking $279,000 Ida Ackerman or Ferne Reingold **636-5200.**

HERSH 633-7777
Rose Hersh Ltd. Realtor

***ONE-OF-A-KIND 100 ANTIBES DRIVE**
2,100 sq. ft. Equivalent to 2 apts. 2 bdrms, family room, den, 3 washrooms. Laundry rm. en suite. Living room 20'x20', dining room 20'x11' Florida Room built-ins, ceramic tiles, mirrored walls $$$ in expensive extras. Claire Kane.

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***3000 BATHURST STREET NEW LISTING! 3 BEDROOM CONDO**
2 baths, kitchen with eating area, central air, west exposure. Robert Schomberger.

* * *

***ONE BEDROOM CONDO — 3000 BATHURST STREET**
Spacious and well located, central air, priced to suit first time buyer. Robert Schonberger.

* * *

***55 CARSCADDEN DRIVE BATHURST N. OF "Y"**
One bedroom spacious condo, en suite laundry, eat-in kitchen, walkout to lovely garden. Priced to sell! Pearl Grossman.

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***BATHURST MANOR BUNGALOW! 1ST TIME OFFERED**
Move right in! Professionally decorated. New roof, chimney and soffits. New Rusco windows, w/o to cedar deck, central air, 5 appliances, Outstanding value! Asking $143,900. Ruth Trachter.

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***RIDGEGATE AREA**
Asking $219,900. Lowest price in area! 4 large bdrms. Main floor family room, den, and laundry. Circular staircase. 2,800 sq. ft. of gracious living. Appliances plus many extras. Ruth Silver.

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***BATHURST & STEELES 3-4 BEDROOMS**
Best value in area! Spacious 2 storey with double garage. Tastefully decorated. Kitchen with large sunny breakfast area. Ruth Silver or Bella Beer.

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***BATHURST-DREWRY 2 STOREY SEMI**
4 bdrms, den, central air, finished bsmt, 3 washrooms. Robert Schonberger.

WILLOWBROOK GEM!
$174,000 will buy a delightful cozy 4-bdrm. split with family rm., walkout to fabulous pool & cabana, huge sauna & whirlpool spa, plush broadloom, air, vacuum, ++. Call Eva Goldfinger, 881-5940, 889-7450.
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HOUSES FOR SALE

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***FOREST HILL REDUCED TO SELL! $189,000**
3 bedroom home, situated on southern exposure - excellent location and Lot. Vendors are anxious. Call Bill Greisman 441-2888.

* * *

***LOWER VILLAGE — NOW $469,000**
Elegant 6 bedroom, Tudor spacious and gracious, main family room, walkout to patio - pool, beautiful oak, 3 fireplaces. Updated. Vendor will assist with financing. Faygie Buchman 441-2888.

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***BAYVIEW - BLYTHWOOD - SUNNYBROOK $549,000**
Architect's owned and built gracious bungalow on eautifully landscaped lot on quiet cul-de-sac. Main level family room and library. 2 serparate lower apts. 2 car attached garage, central air. Immaculate. A delight to show. Faygie Buchman 441-2888.

* * *

***FIFESHIRE-CHIEFTAIN ELEGANT GEORGIAN**
Large principal rooms, 5 + bedrooms, 6 baths, ideal for entertaining on a grand style. Impressive landscaped lot. $629,000. To view call Natalie Kopman 441-2888.

* * *

***ATTENTION INVESTORS! — DEVELOPERS!**
51 acres. Prime land in Brampton across from major industrial and commercial developments. $615,000. Toby Saltzman 441-2888.

* * *

***BEST VALUE IN YORK MILLS**
Superb quality construction in this large 4-5 bedroom home. Stunning architectural design, grand spaces for entertaining. $369,000 Vendor will finance. Toby Saltzman 441-2888.

* * *

***THE BRIDLE PATH — DRASTIC REDUCTION $598,000**
Best value in area. 5 + bdrms, huge gourmet kitchen, den & family room, indoor pool. 7 years new. Marion Alberga/Simone Stern 441-2888.

* * *

***ALEXANDRA WOOD-HILLHURST — $469,000**
Totally remodelled with taste and flair. Elegant kitchen with w/o to south garden, 4 bedrooms - 3 bathrooms, on second. Move-in condition. David Wagman 486-7796.

* * *

***LOWER VILLAGE CHARMER — $269,000**
Close to transportation and shopping! Delightful 4 bedroom (en suite) with spacious main floor flow. Reduced to sell! Jeffrey Wagman 486-7796.

* * *

***CEDARVALE! SUPER SPECIAL! $289,000**
Cut stone! Smashing main floor family room! 4 bedrooms + den on second! Pretty garden! Central air. Eleanor Wagman 486-7796.

* * *

***YOUR DREAM BUNGALOW! YK. MILLS-BAYVIEW**
$279,000 - 3 bdrm, sunken living room, main fl. laundry & fam. rm. To view call Leila Taylor 441-2888.

* * *

***FABULOUS LOT — BAYVIEW-OLD COLONY AREA!**
100' x 132' in most sought after location. Ideal for building your own dream home in most prestigious company. Well priced at $300,000. Call Hilary Cohen or Ron Baker 441-2888.

* * *

***FOREST HILL VILLAGE — 1ST AD!!**
Tastefully decorated, flowing floor plan with generous sized rooms. Deluxe kitchen, open to stone patio and private garden. 4 spacious bedrooms on second. Superb lower level. David Wagman 486-7796.

* * *

***ALL YOU WANT AT LESLIE/YORK MILLS**
Priced realistically! 4 bedroom 2 storey Ottobuck built home. Main floor family room. Lower level has maid's quarters with full bath. All necessities for comfortable living. In excellent condition. Asking $319,000 Call Larry Cohen or Ron Baker 441-2888.

* * *

***BUNGALOW AT YORK MILLS/BAYVIEW $209,000**
Instead of a condo this 2 bedroom plus den situated on quiet cul-de-sac in prime residential location. Secluded garden. Perfect to add on or renovate. Call Hilary Cohen or Ron Baker 441-2888.

* * *

***OH! WHAT A BEAUTIFUL HOUSE!**
Near Edwards Gardens. This custom built 4 bedroom French Provincial centre hall plan, breath taking conservatory leading out to perfect pool. Lower level has recreation room, maid's room en suite. The nicest home in this exclusive area. $549,000 Call Hilary Cohen or Ron Baker 441-2888.

* * *

***LOWER FOREST HILL VILLAGE $975,000**
Magnificent Tudor in a coveted location. Expensively and authentically restored to form a superb residence. Elegant reception rooms, antique carved mantels, panelling throughout. Lower level - ground floor has beautifully proportioned rooms, ideal for entertaining. Elise Kalles / David Wagman 441-2888.

* * *

***THE HOME WITH ALL THE "I WANTS"**
$369,500. Junewood Crescent. Magnificent bi-level contemporary. Completely finished walkout lower level. Prestigious area. Toby Saltzman/Elise Kalles 441-2888.

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Harvey Kalles MLS 441-2888

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***MAGNIFICENT NEW CUSTOM HOME ON ½ ACRE**
The ultimate in craftsmanship and detail! Welcoming foyer, open to breathtaking 2 storey living room. Relaxing main floor & family room. Dramatic open oak staircase leads to private master suite and 4 other large bedrooms. Maid's quarters, 3rd floor loft, sauna. Leila Taylor/Elise Kalles 441-2888.

* * *

***"THE ADDRESS" CHARISMATIC GEORGIAN**

***"THE ADDRESS"**
Charismatic Georgian on Misty Cres. in York Mills. Impossible to replace today at the offered price of $589,000. Let me have the pleasure of showing you this outstanding home. Elise Kalles 441-2888.

* * *

***PALACIAL RESIDENCE — FIRST PRESENTATION**
$1,950,000 Reflecting meticulous planning, exquisite taste and utmost attention to detail, quality and security. Perfection by master builder/builder. Marble 2 storey entry hall, grand entertaining rooms. Complimenting this spectacular residence area the added pleasure of an indoor pool looking out to a magnificent ravine. Elise Kalles 441-2888.

* * *

***HANDSOME GEORGIAN IN DENLOW**
Completely and sumptuously redecorated and upgraded 5 bedrooms. Beautifully finished lower level with w/o. Definitely in move-in condition. Elise Kalles 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
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SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

***CONDO — 3000 BATHURST STREET SACRIFICE SALE!**
Spacious 2 bedroom, 2 baths, laundry en suite. Central air, appliances. Must be sold! Mrs. Rybak 789-7111.

* * *

CONDO 1ST TIME OFFERED — BATHURST-STEELES
"The Courtland" Interior decorated 2 bedroom + den & Florida Room. Must be sold! Mary Katz 789-7111, 665-3741.

* * *

***BATHURST-GLENCAIRN LAWRENCE**
Lovely 4 bdrm, new eat-in kitchen. Large master with en suite. Finished bsmt., double garage. Near synagogues & all conveniences. Mrs. Rybak 789-7111.

* * *

***BATHURST VILLAGE**
Elegant side split. 4 spacious bedrooms on upper level. Master en suite. Large ultra modern kitchen and family room with walkouts to patio. Main floor laundry. Large professionally finished basement. Attached double garage. Extras galore. Mrs. Rybak 789-7111.

* * *

***CLANTON PARK AREA**
4 bdrm, ranch bungalow. 75' frontage, basement apt. Mrs. Solnik 789-7111/783-8640.

* * *

BATHURST-LAWRENCE
3 Bdrm. 2-Storey, open fireplace, walk out to patio. Good financing. Must sell. David Frankel, 789-7111.

ROYAL TRUST
Corporation of Canada, Realtor

Bathurst Manor
$314,900 Custom built super 6,000 sq ft home on magnificent ravine lot, thousands in extras A. Eidlitz 635-1170.

* * *

Coreydale - Contemporary
6,000 sq ft of Luxurious living 4 bedrm 2 fireplaces w/o to ravine from bsmt A. Eidlitz 635-1170.

* * *

Bathurst Steeles - "The Courtland"
Luxury Condo, spacious apt south exposure, Florida Rm & balcony, 2 baths, 24-hr security, close to synagogues, TTC, etc. Do not miss call A. Dovenman 635-1170 or 663-4236.

* * *

Bathurst & Drewry
3 bdrm spacious 2-storey semi condo, newly decorated, cent. air, fin bsmt, close to synagogues, TTC, be a winner call today. A. Dovenman 635-1170 or 663-4236.

* * *

Bathurst-Steeles - Just Listed!
$144,900 Impeccable, upgraded 2 storey, fin. bsmt. 4 bathrms, huge rooms, fam rm, dble garage, E. Kendall 635-1170.

* * *

Bathurst-Steeles - Spotless
3 Bedrm 2 Storey -detached! Fabulously fin. bsmt., double drive. Must be sold. Evelyn Kendall 635-1170.

* * *

Bayview-Laureleaf - $189,000
Det. 4 bed backsplit move in cond. in ground pool, oversized fam. rm, stone frpl. R. Hollander 635-1170

HOUSES FOR SALE

ALAN NEWTON
REAL ESTATE LTD. REALTOR

BATHURST VILLAGE "HOMES & GARDEN"
$219,900. Renovated 3 bdrm side split, main floor den, white kit. Must be sold. Irene Bushuev 736-1100.

* * *

BATHURST — STEELES — CUL DE SAC
$174,900. Large 4 bdrm. family rm, fireplace, circular staircase, huge lot, 1 yr new. Shelly Halpern 736-1100.

* * *

BAYVIEW-WILLOWBROOK VALUE! VALUE!
$124,900. Det. 4 bdrm, family rm, fin. bsmt, double garage 50 x 120 lot. Betty Goldkind 736-1100.

* * *

BATHURST - STEELES 9 7/8% MORTGAGE
$154,900. Upgraded 4 bdrm. home built by Runnymede, skylight, ceramics & all the extras! Marina Sheyman 736-1100.

* * *

FOREST HILLS CONDOMINIUM $101,900
3 bdrm luxury condo, Florida rm, 2 baths, 28th floor, swimming pool, tennis and more. Irene Bushuev 736-1100.

* * *

BATHURST-SHEPPARD "LUXURY TOWNHOME"
$119,900. Ravine setting, 3 large bdrms, white kit, skylight, family rm, fireplace. Irene bushuev 736-1100.

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BATHURST - STEELES — 9¾% MORTGAGE
$92,900. 3 bdrm townl SOLD family rm, plus walkout, 2 storey living rm, low maintenance. Betty Goldkind 736-1100.

* * *

BAYVIEW — STEELES — LAURELEAF
$129,900. 4 bdrm, backsplit, enormous family rm, 2 level bsmt, family size kit. Marina Sheyman 736-1100.

* * *

BAYVIEW-GREENLANE "3 BDRM LINK"
$118,000. Perfect starter home, main floor family rm, Hollywood kit, flexible possession. Betty Goldkind 736-1100.

* * *

YONGE-STEELES — YOUNG COUPLES!
$74,900. 3 bdrm townhouse, 2 baths, fin. bsmt, hardwood floors, 5 appliances. Irene Bushuev 736-1100.

Paul Slavens Real Estate Limited
HERE IS YOUR NEXT HOME

LOWER VILLAGE — $379,000
1st ad. Centre hall plan. Main flr. den, 4 bdrms; (master ens.), finished lower level. Central air. Call Harold Hillman, 483-4337.

* * *

ANNEX — $535,000
Magestical 15 rm. superbly renovated Edwardian Mansion. King size principal rms; stained glass windows; beamed ceilings, 5 fireplaces, family-sized whirlpool spa, finished lower level. Call Eleanor Stanton, 483-4337.

* * *

FOREST HILL TUDOR — $259,000
Stunning 2 storey family home. 4 bdrms. Perfect wood trim thruout, West Prep. School. Call Lani Alexandroff, 483-4337.

* * *

LOWER VILLAGE — E. OF SPADINA
$349,000. Quiet location. Main flr. laundry, powder rm. & den with w/o to pool-size garden. Call Margaret Heiman, 483-4337.

* * *

CEDARVALE — $176,000
3 bdrm. family home in Cedarvale. Fenced in garden for children, Nanny's quarters, log burning fireplace. Call Edie Winberg.

* * *

THE RIGHT PRICE FOR THE RIGHT HOUSE
$219,000. Centre h SOLD rm. family home. Central air, bath ensuite & ished lower level. Call Linda Rose, 483-4337.

* * *

TUDOR DREAM HOME — $295,000
Upper Village update SOLD drm; 4 bath. Eat-in kitchen, 2 w/o's to d ti fireplaces & central air. Call Gary Mitchell, 483-4337.

* * *

TERRACED SUITE — JUST LISTED
Perfect 2 bdrm. + 2 baths with oversized terrace facing south. Priced at $189,000. Don't miss this one! Call Elaine Goldenberg.

* * *

AN INVESTMENT YOU CAN LIVE IN
Markdale 4-plex. Choice 2 bdrm. suites. Desirable area. Steps to T.T.C., schools & more. Call Elaine Goldenberg.

DON MILLS SEMI $97,900
Comfortable 3 bdrms., air conditioned, many extras. Close to shops, trans., schools. **CALL EVA HALAS 481-2451, HALAS RLTY. LTD.**

GLENCAIRN & BATHURST
Quiet street, large & airy principal rms., 3 bdrms., panelled den & rec rm., double garage, close to synagogues, more extras. **CALL EVA HALAS 481-2451, HALAS RLTY. LTD.**

HOUSES FOR SALE

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

PALM DR.-BATHURST
Just listed! Custom built bungalow, 6 rms., 3 bdrms., bath ensuite, all good size rms., finished bsmt., double drive, garage. Steps to everything.

* * *

CLANTON PARK
2 storey 4 bdrm. custom built, main fl. laundry rm., family rm., w/o, finished lower level, 2 car garage. don't miss!

* * *

WILMINGTON-SHEPPARD
4 bdrm. sideplsit, huge living-dining, large kitchen, family rm., 2 baths, finished bsmt., garage. Move-in condition.

* * *

TRIPLEX
Luxury bldg., 3 bdrm. apts., baths ensuite, balconies, garages plus parking.
A. & D. SEIDMAN 633-7373

n. s. smith
REAL ESTATE LIMITED

BAYVIEW-STEELES
Reduced to $104,900. Elegant split-level, appliances, new brdlm., move-in condition. Cent. air, garage. 223-6800.

* * *

DON MILLS-McNICOLL
$119,000. 3-4-bdrm. semi bungalow, must be seen. Completely fin., 2 full baths, firepl., $25,000 spent on extras. 223-6800.

* * *

BATHURST-FINCH 135 ANTIBES
1-bdrm. & 2-bdrm. available, reasonably priced luxury condos. Wraparound balconies, parquet floors. 223-6800.

* * *

BATHURST-STEELES
$179,900 full, $81,000 mtge. at 12%, V.T.B. 2nd. 2,550 sq. ft. of luxury; 2-car gar. 223-6800.

the Permanent

OPEN HOUSES

CEDARVILLE! 45 WARWICK!
$219,500. - Pool size lot, 3 bdrm in mint condition! C.A.C., nanny's quarters. Open wknd 2:30 - 4:30. P. spence 783-3333.

****

PRIME LOCATION
$121,500 - Young professional starter home - Bayview/Belsize - 3 bdrm semi, paved dr., lovely garden, near shopping, schools. J. Newman 488-2444.

* * *

CEDARVILLE SMASHING
$229,000. - 3 bdrm + loft, dining rm. has w/o to deck, lge. garden, 2 baths, fin. bsmt. updated. Move right in! G. Cole 481-3443.

* * *

FOREST HILL — OUTSTANDING T.H.
$269,000. - Lge. principal rms., gourmet kit., fam. rm., 3 bdrms + guest rm., 4 baths, spa, smashing decor. G. Cole 481-3443.

* * *

SENLAC/SHEPP. BUNGALOW
$107,900 - Reduced - new kit. - mint cond. - 50 x 118 landsc'pd lot - built-ins - hdwd flrs - super retirement or newlywed home. M. Hutchison 488-2444/962-9246.
Canada Permanent Trust Co., Realtor

HEART OF WILLOWDALE
3+ bdrm., sideplsit, fin. rec. rm., 2 car gar., lot size 150'x50', close to all amenities. 221-6901, G. BARON REALTOR.

GEORGE BARON
REAL ESTATE LIMITED

Classified Ads

HOUSES FOR SALE

Paul Slavens Real Estate Limited

HERE IS YOUR NEXT HOME

LOWER VILLAGE — NEW LISTING
$439,000. Ultra chic 3 storey, 5 bdrm; 5 baths, centre hall, "white" kitchen. Den & powder rm. on main. Gary Mitchell.

* * *

LOWER VILLAGE — $349,000
Excellent 4 bdrm. home. Main flr. family rm. Renovated kitchen & baths. Inground pool. Don't miss seeing with Syma Solomon, 483-4337.

* * *

A RARE FIND
$795,000. Extraordinary setting + complete perfection. Located just minutes from downtown. Magnificent 5 bdrm. home on ½ acre manicured grounds with inground pool. Call Shirley Sugar, 483-4337.

* * *

LOWER VILLAGE + POOL
$398,000 Superb 4 bdrm. family home with custom built-ins, panelled den, landscaped garden & central air. Call Linda Rose, 483-4337.

* * *

SUITABLE FOR FRAMING — $299,000
Inviting centre hall home with 5 bdrms. on 2nd. New kitchen & baths, deep lot. Call Jack Solomon, 483-4337.

* * *

A VERY AFFORDABLE LUXURY — $450,000
Lower Village centre hall Tudor. Ultra kitchen, family rm, powder rm, 4 bdrms; + 3 baths on 2nd. Call Syma Solomon, 483-4337.

* * *

A BEAUTIFULLY DIFFERENT HOME
$259,000. Move right in to this totally updated Forest Hill home. Extra large master suite. Call Judy Nathan, 483-4337. SOLD

* * *

CASTLEFIELD & DUPLEX —
$279,000. Updated family home on oversized lot. 5 good bdrms; eat-in kitchen, finished basement. Call Jack Solomon, 483-4337.

* * *

CEDARVALE VALUE — $265,000
Spacious family home on pool-sized lot. Main flr. den & powder rm. 4 bdrms. Don't miss seeing with Elaine Goldenberg, 483-4337.

* * *

THE LONSDALE HOUSE — $149,500
Attractive 2 bdrm. suite, 2 baths. Roof top pool, 24 hr. security. Village shops & T.T.C. Call Rose Caplan.

* * *

FOREST HILL — $595,000
1st ad. Breathtaking Georgian. Totally renovated, all white kitchen. Superb master suite + 4 other bdrms. Call Harold Hillman, 483-4337.

* * *

LOWER VILLAGE — $445,000
Country atmosphere in the centre of the City. 6 bdrms; tastefully updated & well maintained. Call Syma Solomon, 483-4337.

* * *

BAYVIEW BUNGALOW — $549,000
Impressive ranch bungalow set on a picturesque pool-sized lot. 4 bdrms; panelled library, main flr. laundry. Call Judy Nathan, 483-4337.

* * *

EXECUTIVE BUNGALOW — $245,000
Desirable Alexandra Wood area. Spacious home on pool-sized lot. Large kitchen, main flr. den & laundry. Call Sylvia Stransman, 483-4337.

* * *

BAYHAMPTON BEAUTY
Spacious 4 bdrm. home. 4 baths, family rm; built-ins. Picturesque lot. Call Barry Fogle, 483-4337.

* * *

UNBEATABLE VALUE — $129,000
Upper Village attractive 2 storey 3 bdrm. Leaded windows, fireplace & private drive. Call Gayle Esbin, 483-4337.

* * *

PRUE AVE. — $489,000
Gracious 2 storey. Large formal rms; 4 bdrms; (master ens.) main flr. family rm. with w/o. Call Betty Cohen, 483-4337.

* * *

BATHURST & YORK DOWNS
$139,900. Unbeatable value. 3 bdrms; 2 baths. Large principal rms; updated thruout. Call Eve Hillman, 483-4337.

* * *

THE PERFECT START
$129,900. 3 bdrm. with eat-in kitchen, w/o to deck + finished lower level. Call Sara Shefsky, 483-4337.

* * *

NEW LISTING — SPARKLING BUNGALOW
$179,000. Picture pretty 3 bdrm with large garden. Separate 3 bdrm. in-law suite. Central air, attached garage. Call Elaine Goldenberg, 483-4337.

* * *

LOOKING FOR A CONDOMINIUM?
Here is an alternative. $249,000. Fabulous 2 bdrm. home. Designer kitchen & baths. Call Eve Hillman, 483-4337.

* * *

BATHURST & GLENCAIRN — INGROUND POOL
Custom built with sparkling white kitchen, 3 bdrms; + maids quarters. Steps to Synagogues & T.T.C. Call Elaine Goldenberg, 483-4337.

HOUSES FOR SALE

ALAN UNGERMAN REAL ESTATE LIMITED REALTOR **731-7111**

LESLIE-STEELES JUST LISTED!
Prestigious Francine Dr. Huge 4 bdrm. bung., cathedral ceiling, fin. bsmnt., wet bar, rec rm., panelled den, Hollywood kitch. with wlkt. $189,000. Roz Splitter, 731-7111.

* * *

HUNTER'S PT. — 3,500 SQ. FT.
Fabulous 4 bdrm. + 5 bths., magnificent lot, enormous ceramic entr., wlkt. from fam. rm. & kitch., fin. bsmnt., C-A, loads of extras! Priced to sell. $267,500. Maxine Roness, 731-7111.

* * *

SPRING FARM — JUST LISTED
Magnificent fam. home, huge ensuite, formal liv. & din. rm., Hollywood style kitch., skylight, loads of extras & charm. Faces parkette. Owners have bought! $179,900. Roz Splitter, 731-7111.

* * *

BATHURST — PRIDE OF ISRAEL
Just listed. Lovely 4 bdrm. sidesplit on extra lge. lot. Shows to perfection. Vendor has bought! Ted Waxman, 731-7111.

* * *

LESLIE-STEELES — EXECUTIVE DELIGHT
4 bdrm. det. home with spacious rms., 2 wlkts. to lovely garden, C-A, 3 bths., wlk to TTC & shopping. Rona Levy, 731-7111.

* * *

BLACK HAWKWAY — JUST LISTED!
End unit, 3 bdrm. townhouse, 3 pc. ensuite, fam. rm. with wlkt. & firepl., vendor has bought! Carole Lazer, 731-7111.

* * *

WILMINGTON & FINCH — EXECUTIVE BUNG.
Quiet cres., 4 bdrms., ensuite, fin. lower lev., 2 car gar. Lg. princ. rms. Jack Lauterpacht, 731-7111.

* * *

BATHURST-STEELES HOMES & GARDENS
Elegant 4 bdrm. family home, oak kitch., mn. flr. laundry & fam. rms., skylight, extensive landscaping. $179,900. Laureen Unroth 731-7111.

* * *

BATH.-STEELES — GREENHOUSE KITCHEN
Magnificent entrance, circular staircase, mn. flr. fam. & laundry rm., 4 bdrms., fabulous ensuite, extensive upgrading. Ruth Stransman, 731-7111.

* * *

BATHURST/STEELES — AUG. POSS.
Lovely 3 bdrm. home, mn. flr. fam., firepl., lg. eat-in kitch., C-A, decorated. $119,900. Ted Waxman, 731-7111.

* * *

BATHURST-CHABAD — $127,000
Totally decorated. 3 bdrm., 3 bths., mn. flr. fam. rm., C-A, upgraded, premium lot! Maxine Povering, 731-7111.

* * *

BATHURST-STEELES — PARK SETTING
3 bdrms., + ensuite, mn. flr. fam. rm. with fireplace. Priced to sell. Carole Lazer, 731-7111.

* * *

BATHURST-STEELES — GREENHOUSE KITCH.
4 bdrm., mn. flr. fam. rm., full ensuite, loads of extras. $133,000. Laurence Alexander, 731-7111.

* * *

RIDGEGATE CARRIAGE HOME
2,400 sq. ft. Formal liv/din. rms., fam. rm., fieldstone fireplace. Carole Lazer, 731-7111.

* * *

BATHURST VILLAGE — SIDESPLIT
Vendor has bought! Sep. maid's qurtrs., freshly decorated, ceramics, large lot. Laureen Unroth, 731-7111.

* * *

BATH-DREWRY-YONGE — $209,000
4 bdrm home, fam. rm. lg. principle rms. underground pool. Ted Waxman, 731-7111.

* * *

BATHURST-WILSON — BUNGALOW
3 bdrm., fin. bsmnt., ceramic flooring, wet bar, dble. gar., $123,000. Ted Waxman, 731-7111.

* * *

BATHURST-PRINCE CHARLES $129,900
3 bdrm. bung., mod. kitch., fin. basmnt., Oct. possession, super buy! Maxine Povering, 731-7111.

* * *

BATHURST-FINCH — GOURMET KITCH.
Gorgeous 3 bdrm., fin. bsmnt., $$ of upgrades. $134,500. Ted Waxman, 731-7111.

* * *

BATH-WILSON — OPEN TO OFFERS
Lovely 3 bdrm. 2 storey home. Fin. bsmnt. Close to all amenities. Lg. lot. Ted Waxman, 731-7111.

* * *

DON MILLS-STEELES — $105,900
4 bdrm., 2 storey, fin. bsmnt., spiral staircase, ceramics, neutral decor. Roz Splitter, 731-7111.

* * *

DON MILLS/STEELES — 2,000 SQ. FT.
Super townhouse, huge kitch., sunken liv. rm., fin. bsmnt., extras! $91,900. Roz Splitter, 731-7111.

* * *

TOWNHOUSE NEAR PICKLE BARREL
3 bdrm., fin. bsmnt., 3 appls., pwdr. rm., wlkt. $69,500. Michael Gotkin, 731-7111.

* * *

NEAR HUNTER'S PT. — 1.74 ACRES
Custom built ranch sidesplit on estate lot. Fabulous extras. Maxine Povering, 731-7111.

HOUSES FOR SALE

MISTER REAL ESTATE INC.

Leslie & Sheppard - Only $114,900
Pleasure to see. 4 bdrm, 2 storey link, large rooms, fireplace, quiet area. Flexible possession. Sarah Rovet 224-2800.

* * *

Bayview & Cummer $174,900
4 bdrm backsplit, den & family rm, fireplace & w/o finished basement on Maxome Avenue. Evelyn Pollock 224-2800.

* * *

Speculators - Must Sell!
Bathurst-Finch, det. 1½ storey, 3 bdrms, eat-in kit., 2 baths, sauna, fin. bsmt, garage, many extras. $107,000. Mike Kamin 223-5100.

* * *

Betty Ann Drive - Greatly Reduced!
3 bdrm bungalow on 50 x 132 ft. lot, fin. bsmt, centre hall plan, central air, Estate sale. Evelyn Pollock 224-2800.

* * *

$116,900 Detached at Bathurst & Steeles
3 bdrms, family room, ensuite, shows like a model! Don't miss out. Shelly Teichberg 224-2800.

* * *

Bayview - Willowbrook
New Exclusive! Elegant 2 storey, 4 bdrm, magnificent kit, finished bsmt. A1 decor. Asking $299,000. Call Annette Lipton 224-2800.

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Bathurst-Finch 60 x 125' Lot
Det. bungalow, 3+ bdrms, large kitchen, sep. bsmt apt., central air, garage. Only $119,900. Joe Salomon 224-2800.

* * *

Bayview & Willowbrook
Brick townhome $94,900, family rm, fireplace & 2 walk-outs, see this huge 3 bdrm unit today. Shelly Teichberg 224-2800.

* * *

Don Mills & Steeles
Immaculate det. 3-4 bdrm bungalow on huge lot, quiet court, 3 baths, finished bsmt, many extras, dble garage. Stuart Farb 224-2800.

* * *

Bathurst-Steeles $210,000
Lowest price for a 2 storey 4 bdrm 3400 sq. ft. outstanding home. See to believe! Mr. Verrall 224-2800.

* * *

Bathurst & Steeles "On The Park"
2500 sq. ft., det. 2 storey, ceramic tiles, greenhouse kit., central air, roman tub, circular staircase, must be seen! David Leranbaum 224-2800.

* * *

Bathurst Manor $149,000
Impressive ranch bungalow set on a pool size lot, 2 bdrm. apt., & rec. rm with bar. Olga Verrall 224-2800.

* * *

Bathurst & Steeles - Must Be Seen!
Custom built 4 bdrm, 2 storey, main fl. fam rm, oversized kit, compl. finished bsmt. Much more. Mary Fenyes 224-2800.

* * *

Bathurst-Antibes - URGENT
$94,900 next to park, townhouse. Vendor must sell, end unit, oversized garage, open mortgage. Leon Kogan 224-2800.

* * *

Bathurst - Steeles
3 bdrm bungalow, Hollywood kitchen, finished bsmt., double garage. Mary Fenyes 224-2800.

'EVERYTHING WE TOUCH TURNS TO SOLD'

Albert Brown real estate limited

***OXBOW ROAD**
Bayview-York Mills
* 4,000 sq. ft. bungalow
* ravine lot
* over 1 acre
* $775,000
ALBERT BROWN — 665-6790

* * *

***BREEN CRES.**
Bayview-York Mills
* 2 storey, 4 bdrm.
* main floor family & den
* custom designed kitchen
NORMAN ROTHER 731-2333 or 665-6790

BAYVIEW - GREEN LANE
Thornhill - 4-bdrm., fam. rm., with firepl. + built-ins, maid's qtrs., cul-de-sac, fin. bsmt. with custom bar, study, extensive lands; impeccable finishings. Marlon Green, 886-1200.

* * *

BATHURST S. OF STEELES $169,900
Just listed, 3 + 1 bdrms., fam. rm. with w/o, fin. bsmt., fantastic yard, 3 baths, appl., walk to schools and synagogues. Marlon Green, 886-1200/883-9835.
Safeguard R. E. Limited, Rltr.

LARRY WOLSTAT realty ltd.

AVENUE RD.-EGLINTON
2 storey det. Tudr, eat-in kitch., private drive, steps to amenities, Allenby School. For details, Trudy Laker, 482-6777.

* * *

RAVINE SETTING
2 storey, det. home, feat. fin. panelled bsmnt., with firepl. & wlkt. to lovely yard. Ensuite bath, Hollywood kitch., numerous extras, Lawrence Wolstat, 482-6777.

LARNELL R. E. LTD.

BAYVIEW VILLAGE
$179,000. Reduced to sell! 3 bdrm bungalow, central air. 3 baths, finished bsmt. 2 fireplaces. Marsha Goldstein 635-9945.

* * *

***BATHURST-MANOR**
Executive 3 bdrm sidesplit 50'x215' lot. 3 baths, inground pool, central air. Floor to ceiling fireplace. Floyd Lightman 635-9945.

HOUSES FOR SALE

Sadie Moranis Limited • Realtor **449-2020**

PERSONALIZED SERVICE QUALITY HOMES

***BAYVIEW-CUMMER**
$289,000. Beautiful bungalow, 6 rooms + laundry on main floor. Lower level family room. Quality built prime area, good schools, shopping, TTC. M. Suzi Banks 449-2020.

* * *

***THUNDER BAY BEACH AREA**
$79,000 Georgian Bay! Rare chance to buy in this exclusive area. Private sandy beach, near Midland. Terry Moranis 449-2020.

* * *

NEED MORE SPACE FOR GROWING FAMILY?
$339,000. Exceptional 2 storey on traffic free crescent in Denlow Estates. Privacy! Elegance! Location! Joan Avery 449-2020.

* * *

GRACIOUS 12 RM. TUDOR/RAVINE LOT!
$399,000. Old World charm reflected thruout! Sep. living/dining, main fl. family rm., den, laundry! 6 excellent bdrms.! D. Allen.

* * *

ELEGANT FREEHOLD TOWNHOME — DUNEDIN
$219,000. Exquisitely appointed! Mirrored walls, south ceramic kit., w/o to garden, dble. garage, aut. doors, rec. rm. N. Dunlop.

* * *

THE PARAMOUNT DREAM — TO BUILD!!
$279,000. Old Colony-Bayview severed lot - immediate possession. 148 ft. fronting on Old Colony, mature trees. Sandi Kert.

* * *

BAYVIEW-OLD COLONY — FABULOUS LOT!
$295,000. Delightful 1¾ storey on 300' south lot. 3 bdrms. plus, eat-in kitchen, greenhouse, more! Terry Moranis.

* * *

YORK MILLS — MUSKOKA SETTING IN CITY
$349,000. 2-level bungalow with a treed ravine view from main rooms, 4 bedrooms & den. A rare find. Don LePage 449-2020.

* * *

ESTATE SALE, PRIME EAST ANNEX!
Gracious 12 room mansion, lots of charm! Oak, leaded windows, 4 fireplaces, 140' lot, dbl. garage. $385,000. Marion Dick.

* * *

TOWNHOUSE AMENITIES AT BATHURST
Eglinton. 4 bdrms. - master with ensuite & 2 other baths. Gourmet kit., pretty south garden, pr. dr. $279,000. B. Kinnear.

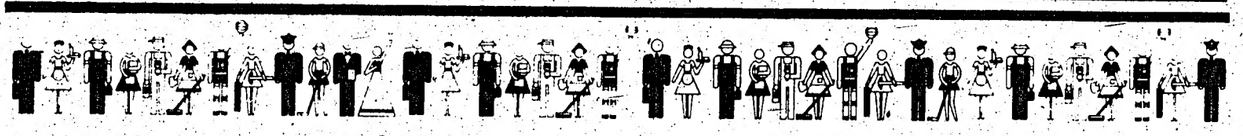
* * *

LYTTON PK. 4 BEDROOM CENTRE HALL!!
$339,500. J. R. Robertson & Lawrence Pk. Coll. Main flr. den & washrm. Master BR has bath. Deep treed lot. Don LePage 449-2020.

* * *

THE LOGICAL ALTERNATIVE TO CONDO
Living! in Forest Hill, E. of Spadina - superbly proportioned prin. rms., fam. rm. with greenhouse, study. $469,000. S. Goodwin.

MURRAY DAVIS
the original liquidator of home contents and
ESTATE SALES
will discreetly sell from your home the furniture and contents to our selected clientele.
Over 450 satisfied clients
Bonded Evaluators & Liquidators
921-5006, 923-3827



C.J.N. Classifieds Really Do Work! ! !

Classified Ads

INVESTMENT PROPERTIES

34 APARTMENTS Bathurst-Wilson, 1 & 2 bdrms., quiet street, no vacancies. Good return. **CALL EVA HALAS 481-2451, HALAS RLTY. LTD.**

ISRAEL APARTMENTS FOR RENT

Apt. for rent in 5 star hotel in Herzlia on the sea. Very reasonable prices. 787-1997.

LOTS FOR SALE

Springate Blvd. 2 lots 50'x120'. Must sell. $110,000. 881-6965.

PERSONALS

Private Investigations and Security Services. Call Birnie - Civic Security 766-3421.

PERSONALS Companions Wanted

Attention All Singles
Meet someone compatible in a dignified manner and in the strictest confidence. Register with Myer Dorn. Phone 789-3213 or write 470 Glencairn Ave., Toronto M5N 1V8.

PERMANENT POSSIBILITIES for Jewish women 20-30. Phone 514-486-5037, or write Box 544, Cote St. Luc, Que. H4V 1Z2. Confidential.

Single Jewish Professional business people meet. (Since 1962.) Call Dr. Fren 533-5111.

Wanted - Eligible sophisticated professional positive Jewish Men . . . Don't answer this unless you're interested in meeting attractive, interesting, serious minded, Jewish women. Discretely. No desperate bachelors or mothers please. Include phone number. Write P.O. Box 904, Snowdon, Quebec H3X 3Y1.

Outdoorsman only please reply! Attractive, independent, 38 year old professional woman seeks together male friend, 35-45 to hike Nepal, canoe Algonquin, ski Assiniboine, enjoy Italian Opera, world travel & relaxed evenings. Box 6725, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Tall bachelor new to advertising, fit, shy & sensitive with high morals would like to meet marriage minded lady, twenty-one - ?, for candlelight dinners, dancing, a few laughs & much more. Sincere replies only. Box 6724, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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OBITUARIES

Bauman, Henry on April 23, 1984, late of 400 Walmer Rd., Apt. #2003.
Berger, Herman on April 19, 1984, late of 4383 Bathurst Street, Apt. #611.
Clements, Jack on April 19, 1984, late of 33 Fairholme Avenue.
Cohen, Elle on April 16, 1984, late of 40 Van Horne Avenue.
Feldman, Harry on April 16, 1984, late of 733 Woburn Avenue.
Fruitman, Mary on April 21, 1984, late of 35 Park Home Avenue, Apt. #926.
Hexner, Jolan on April 16, 1984, late of 77 Hove Street.
Klein, Henry on April 18, 1984, late of 86 Burncrest Drive.
Mouyal, Hanina on April 17, 1984, late of 429 Walmer Road.
Shapira, A. Morris on April 23, 1984, late of 61 St. Clair Avenue, Apt. #1105.
Weinberg, Jack on April 19, 1984, late of 3905 Bathurst Street, Apt. #501.

Steeles-College Memorial Chapel

Fanny Arnoff on Apr 20/84, late of 11 Warwick Ave., #2.
Bernard Berchanowski on Apr 21/84, late of 61 Richview Rd., #302.
David Dacks on Apr 24/84, late of 6200 Bathurst St., #1203.
Frolem Freedman on Apr 19/84, late of Lincoln Place N.H.
Samuel Gans on Apr 19/84, late of 150 Heath St. W., #704.
Arnold Gertsbain on Apr 24/84, late of 16 Rostrevor Rd.
Manuel Jacobs on Apr 15/84, late of 11734 Wiltshire Blvd., #216.
Bertram Krieger on Apr 21/84, late of 120 Ava Rd.
Yeta Milman on Apr 19/84, late of 130 Adelaide St. W., #2400.
Michael Mitchell on Apr 24/84, late of 2515 Bathurst St., #312.
Amanda Pam on Apr 21/84, late of 45 Pale Moon Cres.
Jack Posluns on Apr. 21/84, late of 23 Park Lane Circle.
Sonia Richardson on Apr 19/84, late of 642 Sheppard Ave. E., #1517.
Ida Rybitwer on Apr 21/84, late of 17 Almore Ave.
William Silver on Apr 21/84, late of 4350 Bathurst St., #602.
Abraham Weintraub on Apr 21/84, late of 65 Spadina Rd.
Beatrice Yollick on Apr 24/84, late of Baycrest.
Sadie Bloom on Apr. 18/84, late of Cheltenham Nursing Home.
Helen Blongard on Apr. 12/84, late of 6010 Bathurst St., #509.
Sarah Cooper on Apr. 13/84, late of 100 Antibes Dr., #2208.
Sophie Eberman on Apr. 16/84, late of 20 Shallmar Blvd. #804.
Faye Gorman on Apr. 16/84, late of 319 Springate Blvd.
Rose Handelman on Apr. 14/84, late of Elm Tree Nursing Home.
Chonon Levitan on Apr. 15/84, late of 74 Searle Ave.
Samuel Livergant on Apr. 15/84, late of 68 Lauraleaf Rd.
Ralph Naster on Apr. 12/84, late of 152 Cactus Ave., T.H. #32.
Rose Pollock on Apr. 13/84, late of Baycrest.
David Rutshtein on Apr. 17/84, late of 3174 Bathurst St., #207.
Ida Shiffman on Apr. 12/84, late of 595 Brookdale Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

Folklorist films Toronto seders

By PAUL LUNGEN

TORONTO — Have you ever wondered how breakdancing got started? How the Falashas came to live in Ethiopia? Is there a special reason a glass of wine is poured for Elijah during the Passover seder?

At first glance, that short list of queries might appear to be questions from a trivia quiz game. Yet there's much more than that which links them all. The answers are all found in the folklore and traditions of unique communities.

Studying folklore is for former Torontonian Sharon Sherman "the most exciting" area of inquiry one could imagine.

As an associate professor of folklore at the University of Oregon in Eugene, Sherman delves into the traditional behavior and myths of communities — everything from narrative folk tales and legends to folk songs.

As an aficionado of folklore since the late 60s when an introduction to folk music sparked her interest, Sherman says studying folklore is instructive in gaining an understanding of why people believe the things they do.

There are few groups which couldn't come under the keen scrutiny of Sherman and her colleagues, since folklore is an integral part of the lives of most people.

For the Falashas of Ethiopia, the stories handed down from generation to generation pass on the legends of their past. According to Falasha legend, their history goes back to the time of the Queen of Sheba.

When she returned from a visit to King Solomon, she was carrying his child. It was that child who grew up to become the forerunner of today's Ethiopian Jews, according to legend.

Sherman also brings an interesting perspective to bear on Passover.

"Of course it has religious significance," she acknowledges, "but Passover is more than the command to observe. It gets people together as a group to celebrate the fact that they're family and Jewish."

And like the Falasha legends of the past, Passover is "also a way of communicating from one generation to the next," she says.

While Sherman accepts the religious significance of Passover, as a folklorist she also looks to the pre-exodus origins of the festival, found by studying contemporary accounts.

The Hebrew farmers of ancient Canaan, she says, celebrated a holiday called Pesach by sacrificing a lamb to God and smearing its blood on their doorposts to ward off sickness and ensure good luck.

That celebration was eventually combined with another, where the first sheaf of barley of the season, called the omer, was sacrificed to God and the previous year's bread (chometz) was cleaned out to make way for the new.

These festivals were given added significance later by the exodus from Egypt, says Sherman, illustrating the principle of adaptation and change that is integral to the continuity of folklore.

For Sherman, the study of Jewish folklore is not merely an academic exercise. Her Jewish heritage and traditions are an important part of her life. Each year for the past three, she and her 5-year-old son Michael (husband Steven remains home) make the journey from Eugene to join her extended family in Toronto

Susan Sherman

for Passover.

And last year she completed a documentary filmed at the Toronto seders called Passover, A Celebration — starring cousins Brenda and Stan Kates — to illustrate the holiday for all those interested in traditional practices. Three years before, she produced a film on quilt-making.

Apocryphal stories — variations of legends — can illustrate contemporary truths, she says. One currently popular story has a man answering an ad for a Porsche being sold by a woman for $50. Checking out the ad, he finds the car in good condition, but he's sure there must be a mistake.

"Why are you selling the car so cheap?" he asks.

"My husband wrote me from Mexico: 'I'm here with my secretary. Sell the Porsche and send the money,'" was the reply.

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, MAY 3, 1984.

Viewpoints

THE CANADIAN JEWISH MONTHLY | VOLUME XII, NUMBER 10 APRIL-MAY 1984

Judaism, Jews, and Nuclear Disarmament

by Morton Weinfeld

THE Jewish community, specifically the Jewish religious community, has begun to address the nuclear threat of our era. The Reform Union of American Hebrew Congregations has sponsored publication of *The Nuclear Holocaust: A Jewish Response*, edited by David Saperstein. The Orthodox Rabbinical Council of America has established a commission to determine the halakhic perspective on the issue of nuclear war. Particularly involved has been the Reconstructionist movement. In the February 1984 issue of *The Reconstructionist* we learn of the Shalom Center, housed at the Reconstructionist Rabbinical College, devoted to peace efforts and education about anti-nuclear activities. The lead editorial — in keeping with the flexibility associated with Reconstructionism — urges all congregations to observe the anniversaries of the Biblical Flood and the Rainbow (Iyyar 17-27, this year May 19-29, 1984) as a symbol of a Jewish opposition to nuclear Holocaust. Indeed, Arthur Waskow, writing in the same issue, reports that twenty Jewish "communities" had already begun to mark those anniversaries in 1982.

Jewish Tradition and Nuclear Issues

In this essay, I would like to raise two questions, but I should stress that I do so more to stimulate discussion that to resolve basic dilemmas. It is important that Jews attempt to relate their religious tradition to the major problems of our time. Moreover, a concern for the welfare of Israel adds an immediacy to nuclear issues, which relate to questions of proliferation, regional tensions, and policies of no-first-use at either a superpower or middle power level. What themes in Jewish religious thought or in the historical experience of the Jewish people might offer some guidance to perplexed Jews seeking to define a position on nuclear issues? What are the political considerations for the organized Jewish community to consider in its relationship with the growing peace movement?

Morton Weinfeld *is Associate Professor of Sociology at McGill University in Montreal. He is the author of several studies in the areas of Jewish sociology, ethnicity and public policy in Canada.*

I shall assume that no sane person is in favor of nuclear war between the superpowers, and that what most citizens in the West would desire is a systematic process of limitation and reduction of nuclear weapons through a negotiated, mutually verifiable treaty. At the risk of oversimplification, let me divide Western opinion on how best to achieve this into two broad camps.

Hawkish vs Dovish

The first, often labeled "hawkish", holds to a two-track policy of negotiation and re-armament, which is more or less that of the Reagan administration. The position here is that it is wiser for America to negotiate from a position of strength, or at least clear parity. Thus, America must re-arm and demonstrate firmness of purpose in the face of rising Soviet military expenditures and pressures. The policy calls for deployment of Pershing and cruise missiles, development of the MX missile system and the B-1 bomber, as well as general increase for other nuclear and conventional weapons, while at the same time attempting to negotiate an agreement on systematic nuclear arms reductions.

The second position (like the first, it includes a spectrum of opinion but can be contrasted with the other) is labeled "dovish", or the "peace" camp. The central argument here is that something must be done to break the steady cycle of escalation of nuclear arms. This group perceives the West's nuclear defences as more or less adequate to either deter or respond to Soviet aggression, given the overkill potential of the American triad (submarines, land-based missiles, and bombers). Thus it is incumbent upon the West to refrain from needless escalation, perhaps inducing the Soviet Union to respond with comparable restraint and reductions. This group by and large opposes deployment of the Pershing and cruise missiles in Europe, opposes the MX and the B-1 bomber, favors a version of the current freeze proposals, and generally advocates a reduction or a smaller increase in the American defence budget, than proposed by the Reagan administration.

• • • •

What light can Jewish religious law and history shed on the acceptability of either of these stances? The nuclear issue can be subsumed under the general question of war and peace. Several relevant principles come to mind.

Judaism is not Pacifist

First, as is well known, Judaism is non-pacifist. Self-defence, including killing, is permissible under Jewish law for individuals and for the collectivity. Indeed, for better or worse, self-defence does not exhaust the legitimacy of the use of force. For ancient Israel, from the Exodus through to the dispersion in 70 AD, the aggressive use of force was also seen as an instrument of state policy or Divine will. The conquest of Palestine, and the commandment not only to defeat but to root out systematically the Amalekites, are but two examples. The Jewish religious and historical tradition (and in the Biblical period the two were difficult to disentangle) recognizes the existence of evil at the corporate level, and the legitimate need to deal harshly with such evil, whether in the depravity of Sodom, the belligerence of Amalek, or the plotting of Haman. This acceptance of violence may make us uncomfortable, but we might remember that it was the normal mode of inter-group relations at that time.

A second principle which has perhaps more direct relevance for the nuclear issue is that in classical Judaism, life is *not* the supreme value. While it is true that the most sacred commandments must be violated when life is endangered (e.g. violating the Sabbath or not fasting on Yom Kippur), it is equally true that there exists a set of conditions of life, usually involving some form of forced desecration of the faith, which are so intolerable that the Jew is commanded to die rather than accept to live under them ("Yamut ve-al Yaavor"). Such circumstances, acts of "de facto" suicide (since non-lethal options are available), are rare, and do not negate the deep life-affirming nature of Judaism. But they do occur. Masada is one extreme case. The sagas of the Jewish martyrs, and the suffering and deaths endured by the "aseret harugai malchut" are concrete examples from the historical record. In the modern period, we have examples of Jewish heroes choosing violent resistance to Nazi persecution in the face of near certain death — again a form of "de facto" suicide — in revolts in the ghettos and the concentration camps which had almost negligible chances of success. In this sense, the moral credos of the religious martyr and the freedom fighter are similar.

This does *not* mean that faced with the prospect of living under a communist system Jews ought to advocate suicide, or resistance until death. "Dead" is not better than "Red." But that choice is a false one; there will never be an imposition of Soviet style communism on North America. Rather, these two principles are relevant to the element of deterrence theory that mandates that if deterrence fails, and a first strike is launched, the victimized side must be able to — and actually must — respond by nuclear retaliation.

Retaliation

Jonathan Schell, in a recent essay in the *New Yorker*, made the point in passing that were he, as President of the United States, faced with an actual Soviet first strike, he would choose to respond *not* with a nuclear counterstrike, but with a phone call to Moscow. His reason is that an equivalent nuclear response by the American side would lead most probably to further escalations and the destruction of all human life and civilization. This is pacifist morality writ very large, strengthened by the prospect of a kind of species suicide, which for some people might be the clinching argument for unilateral disarmament and against deterrence.

Yet another perspective would argue that the moral response to a first strike — by either side — must be nuclear retaliation. Here, we must imagine what kind of superHobbesian world we would have created in which either superpower would deliberately plan and execute a first strike, knowing full well the enormous misery and risk for human survival which would ensue. At the point of the first strike, humankind might well be said to have *already* committed moral suicide — the retaliatory second strike would either complete a process well underway, or perhaps, miraculously, reverse it.

This tottering at the brink would not be the first time that our species would face a figurative extinction, based on a total negation of morality. Once before, as recounted in the legend of the Flood and the survival of Noah, have we encountered a case where the moral degradation of human beings led to the (almost complete) extinction of all human and animal life on earth.

A New Anti-nuclear Jewish Theology

Interestingly, the story of the Flood serves for Arthur Waskow as the cornerstone of his new anti-nuclear Jewish theology. I see nothing wrong in a symbolic reinterpretation of the rich Flood myth

Continued on page 2

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Viewpoints

Editor's Notebook

Mordecai Kaplan's historic redefinition of Judaism as a 'civilization,' in all its richness and diversity, is well exemplified in this issue which covers a remarkable variety of Jewish experiences, memories and concerns.

Professor Morton Weinfeld has undertaken to explore the Jewish facets of the issue of nuclear warfare, in an effort to focus our attention on his view that our tradition, properly understood, can help to guide us through dilemmas, both ethical and practical, that this horrendous prospect presents.

Professor André Elbaz has written a thoughtful analysis of the history of the North African Sephardic Jews in Canada following the wave of immigration during the 1950's, and their efforts to integrate themselves into Canadian Jewish life, while remaining true to their proud heritage of Sephardic Judaism. The story is particularly fascinating because the unique bilingual character of Canada has enabled them to preserve, especially in Quebec, their attachment to the French language and culture, in which they were raised in their countries of origin. However, their efforts to retain this linguistic and religious distinctiveness has entailed certain stresses within the community, to which Professor Elbaz draws attention, and leads him to raise questions about the present leadership of the Sephardic community in Montreal as represented by the Communauté Sepharade du Québec. We decided to offer the CSQ the opportunity to respond, which they have done in the form of a letter to Professor André Elbaz from Henri Elbaz, President of the CSQ. The letter and reply from Prof. A. Elbaz appear following the article.

Rabbi J.I. Schochet found himself in almost total disagreement with Rabbi Howard Joseph's article on Jewish-Christian dialogue, and was motivated to send us an article entitled "Dialogue: The Negative Side." In it he presents his view that such dialogues are largely counter-productive, and should be avoided.

To provide further insights into the complexities of this question of dialogue, we publish an analysis by Professor Jerome Eckstein of what he considers to be "the deepest root of Christian anti-semitism": the virulent anti-Jewish preachings of Martin Luther and other Christian theologians, based on both the falsehood of what has been called "the left hand of Christology", — the stereotype of Jews as deicides — and the truth that Jews have stubbornly resisted all efforts to convert them to Christianity.

Finally, we are pleased to present the bitter-sweet memories evoked by a return to her native Hungary of Suzanne Reich. Her journal portrays most eloquently the complex mysteries of the human heart in its capacity to recall, despite the most traumatic and horrifying events of the Holocaust, the innocent delights of an idyllic childhood spent in the beautiful Hungarian countryside.

Seymour Mayne, our Poetry Editor and his wife Sharon, are now in Israel, and have sent us a poem by Seymour and an accompanying sketch by Sharon. They combine to evoke vividly the ease and intimacy with which a Jew, especially in Israel, is able to address his Creator.

DISARMAMENT

Continued from page 1

along these lines, properly sensitizing us to the horror of war and the threat of human extinction. Yet it is not enough to preach the horrors of nuclear war; specific policy options must flow from sober analysis. Recognizing the horror is an important, but only the first, step. What are the options other than unilateral disarmament? One of the attractions of adopting a moralistic, hortatory position is that one can avoid the tedious process of solving the political and military problems which have given rise to our nuclear predicament.

For example, the only comment Waskow makes in his article that deals directly with the nuclear issue, in an analytical sense, is:

> It is hard for us to comprehend that it hardly matters whether the United States has 30,000 nuclear weapons and the Soviets 20,000 — which is the fact [actually, Waskow here oversimplifies the matter, MW] — or the Soviets 30,000 and the United States 20,000.

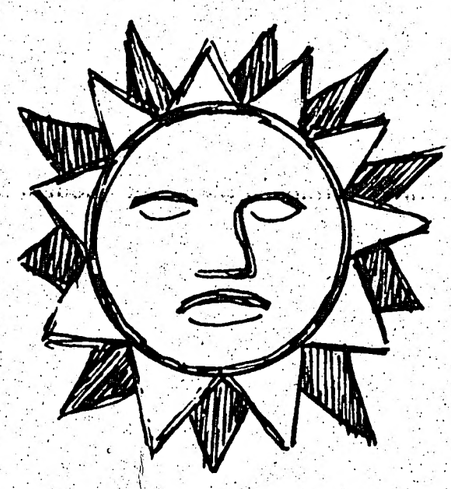
In one limited sense, Waskow is correct, in that those overkill numbers mean both sides can absorb a first strike and retaliate, and that far fewer weapons would suffice to destroy all human life anyway. But some numbers *do* matter. A ratio of 30,000 to only one thousand would be a dramatically different circumstance. Or dramatic innovations in defensive capacities (varieties of anti-ballistic systems, including laser weapons) might render most of those thousands of weapons ineffective, again altering the balance of power. Waskow's moral indignation does not help us get from point A to point B. And what if the moral indignation does not sway both superpowers equally?

A world which tolerated and did not respond to a substantial nuclear first strike would be ethically unacceptable. It would permit too great an accommodation with evil, even if human life could continue physically. The moral imperative to fight such evil appears to me, from a Judaic standpoint, to be compelling. This requires the existence of the capacity to survive a first strike, and respond in kind, which would set a minimum level to any *unilateral* move towards disarmament or military contraction.

Of course, this is not all that Jewish ethics have to tell us about war and peace. Wars must be fought for just reasons, and warfare must be waged within strict guidelines. (See Hilchot Mlachim in *Mishneh Torah* of Maimonides.) The wanton destruction of the land, innocent civilians, and prisoners, is by and large proscribed by Jewish law. Judaism does not generally sanction a scorched earth policy. These injunctions subsume other Biblical ethical commandments such as the proscription against taking revenge. These principles, incidentally, have found modern expression in the ethical code of the Israeli Army, identified by the term "taharat haneshek" (purity of arms). Traditionally, Israeli soldiers have been expected to take great pains, even risking their own safety, to avoid injuring civilians or damaging civilian property, like religious shrines or hospitals. It was the perception among some Israelis that this principle had been shortchanged which helped fuel opposition to the Lebanese campaign, notably to the seige of Beirut.

An Authentic Jewish Position

In my view, therefore, an authentic Jewish position (similar to the position of the American bishops) would find unacceptable a nuclear policy of retaliation directed at population centers. Since for strategic reasons any first strike would be targeted primarily at military installations and objectives, a retaliatory second strike ought to be directed at similar targets as well. I would hold this position even were a first strike to be directed against civilian as well as military targets. This rejects that formulation of deterrence known as mutually assured destruction, as referred to



civilian populations. Of course, should escalation proceed to a third and fourth strike, as opposed to stopping after one retaliation, the distinction between civilian and military targets would quickly become moot.

I believe that the religious and historical tradition of Judaism is one which combines a fervent yearning for a Prophetic vision of peace, with a moral and functional injunction towards realism, vigilance, and preparedness in the face of evil. Unilateralism or appeasement is therefore unwise, as is pell mell re-armament and bellicosity. An Israeli officer summed up this synthetic position to me once as follows: "I too yearn for the messianic day when the lion will lie down with the lamb — but until that day comes, better to be the lion than the lamb."

The Peace Movement

What of the organized Jewish community, and its relation to the peace movement? It is clearly fashionable in many Jewish circles in Canada and the United States to advocate greater Jewish involvement with the nuclear disarmament movement. After all, who is against superpower disarmament and peace? The peace movement has usurped the moral high ground in public debate on the disarmament issue. People who oppose a nuclear freeze, or advocate deployment of Pershing or cruise missiles, are labeled destabilizers at best and warmongers at worst. Yet, there is a dark underside to the disarmament movement. Self-righteousness can too easily breed contempt or paternalism for those who dare to disagree.

E.P. Thompson, a British Marxist historian and leader of the European independent disarmament movement (not Soviet dominated), spoke recently at McGill University. I had occasion to ask him to respond to an article in *Foreign Affairs* by Andrei Sakharov (an opponent of nuclear weapons since 1962), which urged the West to deploy Pershing and cruise missiles and the MX, and remained skeptical of the freeze movements. Thompson's response was to dismiss Sakharov's arguments by saying that the poor scientist, cooped up in Gorki, was cut off from the analyses of the Western peace movement, had lost touch with reality, and succumbed to depression, cold war paranoia, and hysteria. Thompson's cavalier diagnosis of Sakharov's mental state (he did not respond to the gist of the argument) would have made the members of the Soviet Institute of Psychiatry proud.

The Western peace movement, denials to the contrary, has been de facto unilateralist. The protestations of mutuality, and the (often perfunctory) condemnation of Soviet nuclear escalation do not negate the imbalance between the large Western peace movement and the miniscule, and impotent, peace movement in the Soviet Union and Eastern Bloc countries. It is unlikely that an effective, large, independent peace movement will emerge in Eastern Bloc countries without a dramatic increase in Soviet domestic liberalism and openness. Thus, the activities of the Western peace movement, whatever its intentions, may have the effect of weakening Western defence both materially and attitudinally, to the advantage of the Soviet Union.

Soviet Policies

The Soviet Union impinges on Jewish political life via two issues: the continued persecution of Soviet Jewry, including the revival of crude forms of outright anti-Semitism; and its continuing military support both for Arab states hostile to Israel and for Arab and other terrorist organizations similarly committed.

Ironically, Jews may face a cruel choice here. It seems that Soviet Jewish emigration was higher during the period of *détente (early and mid-1970s), when the* Soviet Union dramatically narrowed the gap in nuclear preparedness with the United States. In the 1980s, coinciding with the tough talking rhetoric and re-armament of the Reagan administration, Soviet Jewish emigration has slowed to a trickle and anti-Semitism in the Soviet Union seems to have increased. If there is a causal link here, it seems that in the short run Soviet Jews may indeed be better off when their government feels unchallenged by the West, and can (as under Salt I) continue to re-arm. This would suggest that support for the Western peace movement would also improve conditions for Soviet Jews.

Yet in the long run, any ensuing Soviet nuclear superiority could work to the disadvantage of Soviet Jews, in that it could leave the West with little or no leverage with which to improve their condition. Soviet dissidents have consistently urged upon the West strength and firm resolve when dealing with the Soviet Union. But the long run is far off, and in the here and now Soviet Jews are suffering. Thus, there is a conflict of two Jewish interests here — the [short run] interest of improving the lot of Soviet Jews and the [longer run] interest of avoiding the pitfalls of Nixonian détente and preventing the emergence of Soviet nuclear superiority.

Effect of Nuclear Debate on Israel

The nuclear debates also have an indirect bearing on Israeli security, in the effect of the disarmament movement on the general issue of defense and security. While some elements in the nuclear disarmament movement recognize the need for increasing expenditures on conventional armaments (for the defense of Europe and vital Western interests elsewhere, e.g. the Persian Gulf) the majority sentiment among the peace movement is anti-defense — period. (This was exemplified by George McGovern's advocacy of an immediate cut of 25% in the American defense budget.) In essence, the peace movement's politial stance is isolationist, as well as pacifist, at least when referring to the introduction of force to counter threats or attacks to Western interests. The American retreat from Lebanon denotes, among other things, this element of neo-

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Viewpoints

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The Sephardim in Canada

Myth and Reality

by André Elbaz

SINCE the 1950's, about 25,000 Jews from North Africa, Israel, Iraq, Egypt and Lebanon, have settled in Canada, with the generous and expert assistance of the Jewish Immigrant Aid Services, popularly known as JIAS. The Moroccan Jews, by far the most numerous and most visible, were concentrated mainly in Montreal (about 12,000) and Toronto (about 5,000). This wave of Jewish immigration into Canada is particularly unusual. Most Canadian (and American) Jewish communities are Ashkenazis from Central and Eastern Europe, whose maternal language was Yiddish; these later arrivals are mainly Moroccan Jews who proclaim themselves as Sephardi (bearing this label with a pride unknown in Morocco) and whose native tongue is either judeo-Arabic, judeo-Spanish or, among those under thirty, French.

During the quarter century proceeding their emigration, due to schools established by the Alliance Israelite Universelle. North African Jewish youth had adopted, with enthusiasm, French culture, language and customs, often to the detriment of their ancestral Jewish-Moroccan traditions. Immigrations to Canada seems to have accelerated the process of occidentalization. Moroccan immigrants swiftly integrated themselves, at least economically, in Toronto as well as in Montreal.

The Sephardic Community in Toronto

In Toronto, the Jewish Moroccan community, grouped around three large congregations founded a dozen years ago, has found its place in the sun.

The most important congregation, which sets the tone, is the Peta-Tikva Anshe Poshilla, comprising about 300 Spanish-speaking families.

In this large English-speaking metropolis, the Toronto community seems to have understood, since its arrival, that the best way to preserve its Sephardic identity in North America is to establish congregations that are autonomous in the socio-cultural, and most importantly in the financial area. To-day, a new loyalty, centered around individual congregations is increasingly supplanting the original ethnic loyalties of Moroccan immigrants; either individually or jointly, the three Sephardic congregations make their voices heard in the Jewish Community Council in Toronto.

For seven years, the Sephardic community in Toronto has been conducting a Day School — Or Haemet Sephardic School, which now comprises 100 students, despite the difficulty of conducting such an undertaking in Ontario which gives no subventions to private schools. The community hopes that its school will give its pupils a solid Jewish education and assure the survival of its Sephardic traditions. On the cultural level, Peta-Tikva Anshe Poshilla, has established on its splendid premises, an important Sephardic library, regularly publishes its rituals translated into Spanish, and also publishes, albeit irregularly, its own periodical called: SEFARAD.

To-day, Toronto Moroccan Jews, completely anglicized, while affirming their desire to preserve their Sephardic heritage, consider themselves completely integrated into the larger Jewish community.

The Iraqi Community in Montreal

In Montreal, the situation of Sephardic Jewry is somewhat different. The Iraqi

community, (the most important next to the Moroccans) organized in 1953 one of the first non-Ashkenazi communities in Canada. They associated themselves either with a purely Ashkenazi congregation like Young Israel, or with the opulent Spanish and Portuguese Congregation, the oldest Canadian Jewish congregation in Canada, founded in 1768 by Sephardic Jews. Although many members and their Board of Trustees and Rabbis are Ashkenazi, the congregation's President is Aharan Kattan, an Iraqi Jew, uncle of Naim Kattan, internationally renowned Canadian who writes in French. Perhaps because they already spoke English, and had been exposed to British culture in their country of origin, Iraqi Jews never thought of disassociating themselves from the larger English-speaking community of Montreal.

Moroccan Jewry in Montreal

In contrast, the Moroccan Jews are French-speaking and felt themselves to be separated from the established Ashkenazi community by a difference in language, in ritual and primarily in mentality. Their history has been marked by internal dissension. The "Communauté Sepharade du Québec" which purports to represent this community, has been rejected by four out of the six Moroccan Jewish congregations recently formed in Montreal. Furthermore, after establishing the "Rabbinat Sepharade du Québec" and importing from Morocco a "Grand-Rabbin Sepharade", the CSQ quickly became embroiled in internal disputes with their own creation. This controversy culminated in the publication by the CSQ of a special edition of "La Voix Sepharade" (the Sephardic Voice) consisting of violent diatribes against the Grand-Rabbin.

The result of this sorry controversy is that to-day no one organization can pretend to speak for the entire French-speaking Jewish community; even sadder to relate, most members, particularly the youth, are turning their backs on both antagonists.

Francophone Schools

The "Ecole Maimonide", a French-language Day School, certainly constitutes the most original and most important achievement of the Moroccan Jewish community, in a city where it was habitual to associate Jews and Judaism with the English-speaking world, and where, conversely, the French language was considered essentially characteristic of Quebec Catholicism. The result was a bewilderment of French Quebecers, when confronted in the 1900's by these strange Jews who spoke French and were consequently labelled "Catholic Jews".

L'Ecole Maimonide arrived in time to slow the Anglicization of the Sephardic Community. Because of the absurd system of French Catholic schools and English Protestant schools, they found in Quebec, the first generation of Francophone Jewish children who arrived in Montreal were forced into the English Protestant system. The Quebec Government, therefore, welcomed the establishment of the Ecole Maimonide, and granted it most generous subsidies, under the aegis of the C.S.Q., it grew rapidly to its present enrollment of over 600 pupils. However, about 700 Moroccan Jewish children are enrolled in the Jewish Day Schools of the Ashkenazi community, because their parents feel that the present Jewish curriculum of Ecole Maimonide is unsatisfactory.

In addition, the Ecole Sepharade de Montréal, established by the Lubavitcher Hassidim, has 300 students, but has nothing to do with the C.S.Q.

There also exist diverse organizations for college students such as the Association des Etudiants Juifs de l'Université de Montréal, and the Comité d'Action Juif, a Zionist body. The Centre Hillel Francophone is financed by B'nai Brith, and has for several years refused to associate with the C.S.Q.

A number of journals attest to the cultural vitality of the community. Canadian Jewish Congress publishes "Bulletin du Cercle Juif de la language Française. The C.S.Q., publishes La Voix Sepharade; Hillel published for a while a satirical review called "Le Journal du Centre Hillel"; the Rabbinat Sepharde du Québec publishes a bulletin: "Kal Yaakov"; the Alliance Québec-Israel publishes a monthly periodical: "Jonathan", and the Comité d'action Juive publishes "Tribune Juive".

The Ashkenazi Community

During the 1970's, the Anglophone Jewish community, disturbed by the new political climate in Quebec, recognized the importance of the "French Fact" in Montreal, and finally consented to assist the Francophone Jews (as, significantly, they were called) to preserve their cultural and linguistic identity. In 1976, the C.S.Q. was officially affiliated with Allied Jewish Community Services. Since that time, a very generous subvention has permitted the C.S.Q. to maintain itself in power, due to a solid infrastructure: their own establishment, full-time personnel, and more or less regular publication of La Voix Sepharade.

Jewishness and Quebecois Nationalism

What is the place of the Jewish Moroccan immigrant in the Quebec collectivity? Forced by circumstances to be marginally associated with the Anglophone Jewish community, more or less turned in on themselves, many of them, particularly among the youth, felt themselves to be more closely allied to Catholic French-Canadian society.

A sociological study during the years 1962-72 revealed a mixed marriage rate of 50% among North African Sephardim, probably an over-estimate, but still above the Ashkenazi intermarriage rate of about 12%. This was undoubtedly due in part to the common French language spoken by the Sephardim.

Montreal Sephardim established very cordial relations with the Parti Quebecois government of Quebec, despite the fact that politically, they shared the federalist sentiments of the majority of their Anglophone co-religionists. A number of young intellectuals sympathised with the P.Q. aspirations to reaffirm their threatened minority cultural identity, and a few even joined the Parti Quebecois. The representatives of the C.S.Q., Ecole Maimonide, Centre Communautaire Juif and the Rabbinat Sepharade have always been warmly welcomed by the different ministries of the government, who have regularly subvented their activities with the greatest generosity.

Thus, contrary to the Anglophone Jewish intellectuals who recently affirmed that Jewish life in Quebec can only flourish in English, this privileged treatment indicates that Jewish identity can be perfectly well expressed in French. This conclusion, which would be considered a truism in France, appears to be in Quebec an important discovery for Anglophone Jews, with potentially important political consequences; everyone realizes to-day that it is not in the least necessary to be Anglophone in order to live Jewishly, even in North America.

In fact, the political situation in Quebec which openly encourages the affirmation of Sephardi Jewish identity because it expresses itself in French, has probably

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DISARMAMENT

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isolationism, and neo-pacifism. An aversion to the use of force complements the unilateral disarmament which is the de facto program of the peace movement.

For Israel, living in a region where the use of force remains, regretably, the dominant mode of conflict resolution, any such developments within the Western alliance and particularly the United States: unilateral nuclear concessions, neo-isolationism, reduced or inadequate levels of defence spending and peparedness, are bad news. Pacifism has never been a big seller in the Middle East. While Israel's military capability at the present time is stronger than that of her Arab adversaries, Israel remains largely (if decreasingly) dependent on American aid. I think it is safe to say that within the groupings which comprise the anti-nuclear movement, with the exception of Alan Cranston, the legitimate security needs of Israel are not a central preoccupation.

Israel's Nuclear Dilemmas

Israel has its own nuclear dilemmas. Let us assume that Israel possesses at present both nuclear devices and adequate delivery systems, though perhaps not yet assembled and operational. This gives it a decisive advantage over hostile Arab states in the region, should at some future point Israel find itself in a losing or overly protracted and damaging conventional war. Ought Israel undertake unilateral nuclear disarmament? The logical answer is no, given the attempts by Iraq, Pakistan, and Libya to develop a nuclear military ability. Israel's blunt solution to the proliferation problem did not sit well with many critics, squeamish about the use of force against the Iraqi reactor, though privately both Western and some Middle Eastern states were not displeased. Yet so long as belligerence, instability, and sizeable if declining Arab oil revenues characterize the Middle East, it is hard to see why Israel should voluntarily relinquish its nuclear superiority. Yet, this dark dirty secret — Israel's nuclear military potential — would set limits to the degree to which an organized Jewish community committed to Israel's security could preach superpower disarmament without sooner or later addressing head on the Israeli nuclear option.

Jews Must Be Selective

What do I conclude? Nothing in this essay should be construed as opposition to nuclear disarmament. A world free of nuclear weapons is an urgent goal worthy of every Jewish effort, both individual and collective. Jews as individuals and the Jewish community can and should engage in the nuclear debate. Yet Jews, like all people, ought to be realistic and selective in their espousal of the goal of nuclear disarmament and the endorsement of one or another peace group and policies.●

Viewpoints

SEPHARDIM

Continued from page 3

slowed significantly the process of assimilation of Moroccan Jewry. The regular subventions granted by the P.Q. Government to the social, cultural and even religious activities of the community have encouraged greater participation in these activities.

As a parallel development, the larger Anglophone Jewish community only agreed to subvent the C.S.Q. when it began to appear politically advantageous for them to emphasize the larger proportion of Francophones who now were part of the Jewish community. Obviously, the political circumstances which prevailed in Quebec, most notably the conjuncture of militant linguistic and nationalistic elements, have proven to be beneficial to the preservation of the Jewishness of the Sephardic community of Quebec.

A Disquieting Nationalism

This situation, despite its very positive aspects, gives rise to a certain uneasiness, which Sephardim share with the Anglophone coreligionists, when faced, for their first time in the history of Canada, with a government which openly declares its desire to secede from Canada. Like all immigrants, the Sephardim view Quebec as an integral part of North America. The idea of the possibility of an independent Quebec is disturbing to them. Still traumatised like all Jews, by the nationalistic upheavals which forced them to leave their country, they tend to equate nationalism with xenophobia, and even with anti-semitism. Jews, like other minority groups, fear that, since they do not share the history or religion of native Quebecers, they may be rejected, in an independent Quebec, as a marginal alien minority, who cannot be integrated into a French-Canadian nation. This fear of nationalism has historical precedents in Quebec. During the 30's and 40's, anti-semitism was tolerated, and even encouraged by Duplessis and clerical nationalists. Adrien Arcand openly expressed Nazi sympathies, and L'Abbe Daniel Groulx, father of Quebec nationalism, made anti-semitism a major plank of his ideology.

It should be stated that no member of the present government has evinced the slightest sympathy for this form of racism.

On the contrary, Premier Levesque of the P.Q. enjoys general respect for his scrupulous adherence to democratic principles and racial equality. Naim Kattan recalls that Premier Levesque told him that he can never tolerate anti-semitism, because he participated in the liberation of the Dachau concentration camp, an experience that marked him for life.

The leaders of the Quebec nationalist movement are certainly very different today from those of forty years ago. Yet, certain simplistic ideas still circulate among them that disturb their most fervent Jewish admirers; for example, the independence movement in Quebec is sometimes identified with certain so-called movements of national liberation throughout the world such as the Palestinian Movement. Their pro-Palestinian sentiments, often accompanied by anti-Zionism seem to the Jewish community to be a modern version of anti-semitism, which denies to the Jewish people the rights of self-defense and national existence, recognized as legitimate for all peoples of the earth, except Israel. As a result, certain declarations of Premier René Levesque and the powerful Quebec unions have aroused consternation in the Sephardic community, known for its visceral attachment to Israel.

Who is Québécois?

It is, therefore not surprising, under these conditions, that the controversy over the question: "Who is Quebecois?" has troubled a number of persons among the Moroccan Jews who had considered themselves well integrated into their new country. Premier Lévesque has affirmed that: "Jews are Québecois just like all others", that is to say like any citizen who votes and pays his taxes, and participates in the life of the society; however, the contradictory declarations of other nationalist leaders seem much more restrictive. Even if they speak French, Sephardi immigrants have the impression they are not considered entirely like a true Québecois.

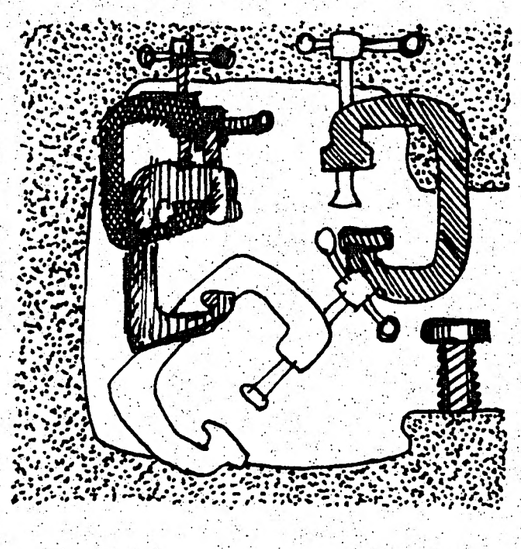
Future Prospects

The arrival of North African Jews in Canada, and more particularly in Montreal is too recent a phenomenon for any definitive conclusion as to their integration into a Québecois society, itself in the midst of radical changes. Nevertheless, it may be affirmed that this massive immigration during the 60's, if it did not have a major impact on the established community of Toronto — the largest and most conservative Jewish community in Canada — has, by contrast, already succeeded in modifying the traditional aspect of the Jewish community in Montreal.

Internally, the infrastructure established by a small closed group of leaders, more or less representative, more or less permanent, generally quite young, but curiously divorced from the realities of community life, very attached to the autocratic style which characterized the traditional dignitaries of Colonial Morocco, have quickly resulted in personal quarrels, divisions, dissensions and, most seriously, desertion of the young and the well-intentioned members of the community.

Sephardi or Jew?

These disturbances in the community have overshadowed the real problems: loss of Jewishness and assimilation. We have already noted that the rate of intermarriage is one of the highest among world Jewry. It must be added that the first generation of children educated in Canada received practically no Jewish education, since very few parents understood the importance of enrolling their children in Jewish Day Schools, even if the expense entailed considerable sacrifice. Finally, no prominent Rabbi or Jewish scholars emigrated to Quebec, which explains in part, the poverty of cultural Sephardi Jewish life in Montreal; and, the ignorance of elementary Jewish notions which prevails at all levels. If, by its active efforts, the community succeeds in convincing itself, and convincing also the Board of Directors of the École Maimonide, of the necessity of developing the still too modest Jewish content of the educational program offered by this school, and if they consent, at last, to support the new Jewish Studies Program started by various local universities, this situation may evolve more favourably in the future.



This rapid 'dejudaisation' of a community that issued from the brilliant cultivated communities of Meknes, Fez, Marrakesh and Tetuan, immersed in a traditional culture, has been, in Montreal, masked by the attitudes of the directors of the C.S.Q., who so often talk of a mythical renaissance of Sephardism in North America. As if it were possible to be a Sephardi without being a Jew!

This militant Sephardism, currently in vogue, appeals to political slogans and second-rate folklore which cannot erase memories of an authentic Moroccan Jewry who considered themselves primarily as Jews, and lived their Sephardi dimension without ostentation, naturally, without ever turning their Sephardism into an ideology and an end in itself. Sephardism has never been for Moroccan Jews anything other than a manner of being Jews.

This narcissistic affirmation of its Sephardism has in great measure contributed to the isolation of the Moroccan Jewish community in Montreal. Therefore, a quarter century after its arrival in Montreal, the moment has arrived for it to come out of the socio-cultural ghetto into which it has virtually enclosed itself, and to affirm in a more tangible manner its solidarity with Canadian Jewry, even if the latter be Ashkenazi. Its vitality, and its economic success must be translated into a less parsimonious participation in the community campaigns of which it has often been a major beneficiary. In the course of Jewish history, Sephardism was characterized specifically by its openess to the outside world and by its refusal to retreat into exclusivity. The affirmation of Sephardi identity must never be made at the expense of the unity of the Jewish people.

Acculturation in America

During the last two years, a new phenomenon has changed the face of the Moroccan Jewish community of Montreal, a phenomenon which, aided by its dynamism, may presage a promising future, or at least a more peaceful one, after the recent divisions that have occurred. Although, for twenty years, the Sephardim satisfied their religious needs in a multitude of small temporary sanctuaries, often in the basements of Ashkenazi synagogues, six congregations have now been organized, and four are already established in their own quarters, in three areas in Montreal where Moroccan Jews are concentrated. Three of them have been publishing their own bulletins.

In other words, more than ten years after the Toronto Sephardim, Montreal Sephardim have abandoned the centralized C.S.Q. organization imported from Moroco, and unsuited to local conditions, in favour of autonomous neighbourhood congregations who recruit their members by affinity, following the flexible and efficient model that has been successful in North America. This is obviously a natural solution for Canadian soil as well, which promises to restore to Sephardim a dignity they have lost, since they will no longer be accused of wishing to build their Sephardic community with Ashkenazi money!

Full-fledged Québécois?

We have seen, on the question of Québécois identity, despite the absence of any evidence of overt anti-semitism in the Quebec of to-day, many Sephardim consider Quebec nationalism a potential menace to their full participation in Quebec society. Must we, they ask themselves, to be Québécois, internalize a history that is concurrent in all aspects with the history of the Catholic Church in Canada? Whether Francophone or Anglophone, Jews will never adapt to a history that rejects their specificity and their contribution to the collectivity of which they form a part.

In this sense the cordial relations established between Sephardi Francophones and the Québecois whom they encounter daily in the exercise of their professions, and the conduct of their business in the universities and the political area, may result, in the long term, by the formulation of a less exclusivist concept of the Quebec nation than in the past. René Lévesque, the Premier of Québec, has shown the way; such a redefinition of Quebec society, more modern, more open, more generous, will permit Jews of whatever origin to perceive themselves without hesitation as full-fledged members of Quebec society, whatever the future of 'Le Belle Province' may be.●

Letter from a friend in Ottawa

Dear Andre,

It is with a little sadness that I read your article which first appeared in "Les Nouveaux Cahiers de L'Alliance Israelite Universelle." Your very personal analysis is unfortunately the view of an outsider, a fundamentally flawed perspective.

The remark that "Immigration to Canada seems to have accelerated the process of occidentalization..." of our community seems ill-founded in light of the fact that, particularly within our youth, a marked interest in the Sephardic culture is becoming increasingly apparent. The manifestations of "La Quinzaine Sépharde" are greatly appreciated expressions of this interest. Selected themes such as "C'est ainsi que nous vivons; le mariage sépharade, etc...." are very real and significant concerns of our youth.

In addition, I find it somewhat abusive to speak of the "... poverty of cultural Sephardic Jewish life in Montreal..." The cultural department of the Centre Communautaire Juif, The Centre Hillel Francophone, each of our congregations, the Canadian Sephardic Federation, etc.... all offer programs of cultural events which are both widespread and sensitive to the community's most pressing needs.

The quality of the Sephardic way of life in Montreal is cited as an example, by visitors and critics alike, who recognize our community as one of the most brilliant and promising in the diaspora of the Sephardic communities. In spite of the very restricted means inherent to the condition of young immigrant communities, we have achieved international stature, inspired by the quality, the dynamism and the integrity of our leaders.

Analyses effected to date have not in any way justified the declaration that Quebec is particularly prone to the "dejudaisation" you speak of. Quite the contrary. It would be interesting to compare the rate of "dejudaisation" of the Jewish communities of Meknes, Fez, etc.... in the other diasporas and even in Israel.

No! The Sephardic reawakening is not a myth. It is a reality that is affirmed and reaffirmed daily. The interest for "L'être Sépharade" was never more pronounced than at present. This is not only among our youth, but also within the Jewish Ashkenazi Community of Montreal. It is frequent today to hear French Québécois remarking "Vous êtes un Juif Sépharade, n'est-ce pas?" A growing interest for the specificity *of our culture is being widely demon*strated. Certainly our synagogues are not as full as they were in Meknes or Fez. However, the faithful neither attend services out of routine nor due to social pressures. The greater numbers of *Minyanim* demonstrates a return, yet insufficient, but certainly promising, to religious values. The active participation of our youth in these services is a most encouraging sign, not to be overlooked. In fact, our community identifies itself as first Jewish and then Sephardic, with the realization that there is not one way, not one form of expression to assert one's sense of Judaism. Our expression emanates from our Sephardic identity, this, I must say, to the benefit of all the open-minded persons.

It would have been so easy to lose our identity, within two generations, and to assimilate ourselves completely into the existing community. We had to sell, almost on a one to one basis, the philosophical conceptual necessity to preserve our culture, to prevent it from becoming folklore. Still today, some unyielding minds ask " Why a separate group? This is where lies the origin of La Communauté Sépharade du Québec, previously called L'Association Sépharade Francophone.

La Communauté Sépharade du Québec

One could define La Communauté Sépharade du Québec as a forum of community leaders who define and orient the direction of the community with the intention of preserving the identity and values characteristic of our Jewish Sephardic heritage. After all, isn't it the C.S.Q., or previously "L'Association Sépharade Francophone" that created L'Ecole Maimonide, Le Centre Communautaire Juif, Le Rabbinat Sépharade du Québec, the concept of regional sephardic communities, the Fédération Séphardie Canadienne, l'Association des étudiants Juifs de l'Université de Montréal (which later became Centre Hillel Francophone)? Practically speaking, la Communauté Sépharade du Québec offers its constituent agencies an organization which responds to the local and regional needs of the population. These needs are reflected in the following principal sectors of community activity:

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Luther's Legacy in the Jewish Community

by Jerome Eckstein

I REJOICE in the recent progress of ecumenism: Lutheran and Roman Catholic theologians as well as Christian and Jewish theologians have made important advances in fellowship. Although thes word "ecumenicity" is defined as "ecumenical Christianity, the condition of being united in a worldwide interdenominational Christian fellowship," its true spirit extends to all peoples.

Its spiritual root is in the Torah, the Jewish bible: "Love thy neighbour as thyself." The great and gentle Pharisee, Hillel, who taught in Jerusalem between 30 B.C. and 10 A.D., when asked to express the essence of the Torah or Law, responded: "What is hateful to you, do not do to your neighbour: that is the entire Torah, the rest is commentary; go and learn it." These are the positive and negative versions of the Golden Rule that Jesus imbibed from his people's tradition, that he practised so eloquently. Ecumenism is rooted in the Torah.

Luther also believed that the good works required of the justified man were the performances of his calling for the good of his neighbour — alas, at the end of Luther's career, not for his Jewish neighbours. At first Luther castigated the papists for the maltreatment of the Jews, when he hoped to entice some Jews to the Christian faith. In 1523 he wrote a treatise entitled "That Jesus Christ was born a Jew," in which he said: I would request and advise that one manage them (the Jews) decently and instruct them from the Scripture so that some of them might be brought along. But since we now drive them with force and slander them of having Christian blood if they don't stink and who knows what other foolishness, so that they are regarded just as dogs — what good can we expect to accomplish with them?"

Luther's Changing Attitude

But twenty years later, when the Jews had not converted, when other Protestant sects, such as Anabaptists and Sabbatarians, following Luther's example of studying the Jewish Scriptures, were beginning to move toward Jewish practice, Luther wrote a treatise entitled: "On the Jews and their Lies," in which he said: "Set their synagogues on fire, and whatever does not burn up should be covered over or spread over with dirt so that no one may ever be able to see a cinder or stone of it in order that God may see that we are Christians. They should be put under one roof or in a stable, like gypsies, in order that they may realize that they are not masters in our land, as they boast, but miserable captives, as they complain of us incessantly before God with bitter wailing. They should be deprived of their prayer books and Talmuds, in which such idolatry, lies, cursing and blasphemy are taught their rabbis must be forbidden to teach under the threat of death. We must drive them out like mad dogs, lest we partake in their abominable blasphemy and vices, deserving God's wrath and being damned along with them."

Thus Julius Streicher, Nazi propagandist, argued at the Nurenberg trials that Luther should have been standing in his place as the accused for he, Streicher, merely carried out Luther's counsel against the Jews. Hitler also used Luther's writings to justify Nazi oppression of Jews. The Nazis justified their first major violence against the Jews, the Kristalnacht, as a celebration of Luther's anniversary. Not only politicians did this. Many theologians of the German Christian Movement "justified racial discriminations within the Christian church by recalling Luther's polemic against the Jews." Hermann Goring, second to Hitler in command, died as an Evangelical Christian — that is, his church did not excommunicate him, nor has it yet done so.

Nazi Use of Luther's Writings

Did the Nazis use Luther's writings properly? In July of this year, Lutheran and Jewish theologians met in Stockholm, Sweden, to discuss this and other issues. A statement by the Lutheran participants contains the following: We hold that an honest, historical treatment of Luther's attacks on Jews takes away from modern anti-semites the assumption that they may legitimately call on the authority of Luther's name to bless their anti-semitism. We insist that Luther does not support racial anti-semitism, nationalistic anti-semitism and political anti-semitism. Even the deplorable religious anti-semitism of the 16th century, to which Luther's attacks made important contribution, is a horrible anchronism when translated to the conditions of the modern world. We recognize with deep regret however, that Luther has been used to justify such anti-semitism in the period of National Socialism and that his writings lent themselves to such abuse. The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews, must be acknowledged with deep distress. And all occasions for similar sin in the present or the future must be removed from our churches . . . We are responsible for seeing that we do not now or in the future leave any doubt about our position on racial or religious prejudice and that we afford to all the human dignity, freedom and friendship that are the right of all the Father's children."

I agree that Luther's bias against the Jews was religious and not racial, but the millions of Jews murdered because of Christian prejudice were not consoled by that distinction; being killed by the Crusader or Inquisitor was not more pleasant than being killed by the Nazi. People of religion must learn that their theologies have serious and ethical consequences, and that they must take responsibility for their consequences. What are American children to think of Jews upon hearing the leader of their church, one of the largest Protestant denominations, say, as he did recently, that, "God does not hear the prayers of the Jews." The Lutheran participants in Stockholm want to preclude religious prejudice from now on, but their statement does not touch upon the cause of this prejudice. Good will and resolution are not sufficient.

Christian Tradition Led to Holocaust

Luther neither began Christian anti-semitism nor brought it to a more cruel level; he reinforced it. The entire history of Christian anti-Judaism, the two-thousand year old Christian tradition of the Jew as villain, was a major factor that enabled the Nazis to carry out their genocide. Christianity neither created nor ran the death camps, though the so-called Christians did. The Nazis rebelled against Christianity. But the roots of the death camps are in the mythic structure of Christianity. For in the long history of Christianity, before and after Luther, it held that the suffering of a Jew, which often meant torture and murder, even of children, was an act of divine justice exacted upon the crucifiers of the Lord Himself.

I shall quote from only one Church Father, St. John Chrysostom (344-407), the most influential preacher of his time, whose views were commonly held by saints, bishops and Church Fathers: "The Jews are the most worthless of men — they are lecherous, greedy, rapacious — they are the murderers of Christians, they worship the devil, their religion is a sickness. The Jews are the odious assassins of Christ and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance, and the Jews must live in servitude forever. God always hated the Jews, and whoever has

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Dialogue: The Negative Side

by Rabbi J. I. Schochet

THE essay by Rabbi H. Joseph, 'Jewish-Christian Dialogue: A Jewish View,' in the Feb.-March issue of *Viewpoints*, paradoxically offers heartening evidence that a process of Jewish-Christian dialogue is counterproductive.

I do not question the sincerity of Rabbi Joseph, or those supporting his position. Yet many of the things said, and those left unsaid, are at the very core of the objections to such dialogue. But before proceeding, we need define some terms to avoid misunderstandings.

There is no objection in principle to interfaith liaisons and activities for the benefit of the community at large. Organizations, like some Councils of Christians and Jews, whose objectives relate essentially to universal, social concerns, or to further the common interests of its member-organizations, are welcomed by all. Theological exchanges, however, are something else altogether.

Dialogue has been defined as a process of discussions aimed at the resolution of a matter or situation toward a new or different position. One author, Eric Sharpe, reached the conclusion that there is a considerable ambiguity in the meaning of inter-religious dialogue, in particular whether its purpose is to come to a better understanding of the other party, or whether it is a form of education for the purpose of missionizing. He notes, further, that a central issue is the "incompatibility between religious truth and the enterprise of dialogue which aims at establishing the equal validity of different religions."

Over the years I have often been invited to join and participate in such exchanges. I refuse on principle, for both Halachic and philosophical reasons. At most I consented to address such groups in Canada and the USA to explain my objections insofar that they affect everyone.

The thrust of my position, altogether opposing interfaith-dialogue, was and remains that it is counterproductive. It ignores or defeats the very best of its own ambitions. Rabbi Joseph's article reinforces that position.

Dialogue is Counterproductive

In a nutshell: Interfaith dialogue is to foster mutual understanding, appreciation, respect and friendship. One can hardly argue against such goals. The fly in the ointment, however, is that these goals are made contingent upon theological exchanges.

The very premise that the understanding of another's faith and ritual is essential to mutual appreciation is not only repulsive, but dangerous and counterproductive. For such a premise makes respect and love for another human being conditional, when they are supposed to be categorical imperatives, *a priori* absolutes.

The humanity of another being must receive my respect regardless of who or what he may be. It is independent of race, colour, creed, customs and rituals. The universal brotherhood of mankind does not depend on special affinities or interfaith understanding. Not only those whose religion is somehow similar to ours, or whose practices make some sense to us, but all descendants of Adam and Eve are created in the Divine image.

Dialogue implies that brotherhood or decent interrelationships are impossible prior to mutual acquaintance. This is a demonic degradation of the human spirit and potential. In effect it excuses the very sort of things which dialogue seeks to overcome.

Why Only for Theologians

Moreover, theological exchanges obviously are an exercise for expert theologians only. By implication, then, the theologians of all religions will live together in harmony, stimulating and inspiring one another with their philosophical nuances, while the masses are left to their mutual recriminations, prejudices and persecutions. If, on the other hand, the masses are sufficiently intelligent that they can be taught about peace, love and brotherhood — without having to engage in dialogue — then why not also the theologians?

Furthermore, many of those engaged in dialogue-programs argue that personal contacts helped them rid themselves of conscious or subconscious prejudices. Well, luckily for them they happened to meet nice people, similar to themselves and tuned in to the same wavelengths. It is no secret, though, that all groups have their full measure of the "other kind", i.e., concrete examples of the typical stereotypes used to support prejudice.

Rabbi Joseph mentions an incident of his first dialogue-encounter. An elderly priest rose to praise the success of the event, and then wondered aloud: but when are the Jews going to convert? I ask: If the majority of Christians present would have said or felt the same thing, would Rabbi Joseph still support dialogue? Alternatively, if a good number of the Jews present had been crass Shylock-types (yes, we do have them!), would the ministers and priests still support dialogue?

Either we accept the humanity of our fellow-beings unconditionally, or we fall into the logical fallacies of generalizing and stereotyping, which may just as easily turn to evil as to good.

True Dialogue Impossible

All this in terms of the major premise and goal of dialogue. On a more technical note, a true theologian recognizes that genuine exchange, leading to full understanding and appreciation of one another's theologies, is impossible.

Every religion has a body and a soul. The body, the written codes, the formal teachings, the external trappings, are for everyone to see. There are enough books and classes for anyone interested without having to resort to dialogue.

The soul of religion, however, its inner meaning and experience, is private and

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Viewpoints

LETTER

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A) *Reference Centre:* identifies and studies community needs, under the guidance of a Social Affairs Commission.

B) *Young Leadership Commission:* presently counts 40 regular participants, who will become the Sephardic leaders of tomorrow.

C) *Communications Commission:* For the last 8 years, has regularly published "La Voix Sépharade" to a present running of 6,000 copies by issue.

D) *External and Public Relations:* has within its mandate the defining and carrying out of inter and intra community relations.

E) *Education Commission:* was the seed bed from which sprung forth l'Ecole Maimonide, and is presently considering the affiliation application of the Sephardic High School Beth Israel.

In light of this context, one can hardly see how any congregation could rightfully do without the Communauté Sépharade du Québec. Would its members read "La Voix Sépharade"? Would its members not vote in community elections? Would its members not be members of the community? We have not until now received any letter of self-excommunication!

To our knowledge, of the 20 synagogues or *minyanim* operating regularly in Montreal, only three are not affiliated with the Communauté Sépharade du Québec. In addition, the Lybanese-Egyptian and Iranian communities enjoy an excellent relationship with the C.S.Q., and the collective collaboration of the different Montreal Sephardic communities is in process. Finally, the Allied Jewish Congress, the Canadian Sephardic Federation and the different levels of government all recognize the C.S.Q. as the official spokesman of the Sephardic Community.

Concerning l'Ecole Maimonide

The philosophy of the school advocates a solid teaching of Jewish and Hebrew subjects, combined with a living experience at school of Jewish customs and traditions. This in the *open-minded spirit of the Sephardic tradition.* Some parents do find the Jewish Curriculum insufficient. But maybe more find it too much. The vast majority find it appropriate though. After all, the present Jewish curriculum was arrived at after several years of experience and adjustment. So to state that because some parents find the Jewish curriculum insufficient, 700 students attend the Anglophone Jewish Day Schools is a gross error in judgment. You could have remembered that there was no alternative to Anglophone schools till 1969, and that children attend schools their older siblings have already attended, among other explaining factors.

Concluding Remarks

I would have so much enjoyed reading an accurate analysis of the C.S.Q. and its methods of functioning, and despite the internal difficulties, an understanding that is the mark of a dynamic community. I would have so much enjoyed reading about the praise of the inspector's reports, about the quality and the performance of l'Ecole Maimonides' students (which they never fail to confirm). I would have so much enjoyed reading how Maimonide's graduates have excelled in their collegiate and University studies. I would have so much enjoyed being told that the Centre Communautaire Juif operates on a budget of approximately $800,000, of which 75% is raised through the participation of its members. I would have so much enjoyed hearing you talk about the quality of our youth, the future, the heart of our community. I would have so much enjoyed hearing you speak positively of the Sephardic Renaissance. I would have so much enjoyed hearing you speak of our community from the inside. I do hope your perspective will change. And I remain entirely at your disposal for any information which could contribute to such an end.

Communitarily yours,
Henri Elbaz
President
Communauté Sépharade du Québec

Response from André Elbaz

Henri Elbaz's self-congratulatory letter unfortunately reproduces here the type of vainglorious speech that the C.S.Q. has repeated over the years in order to foster its public image. Significantly, Henri Elbaz considers as valid the acclaim of passing visitors who spend a few days, sometimes a few moments, with the C.S.Q. directors, while he brands me as an "outsider" because he does not appreciate my analysis, based on careful research and twenty years of intimate contact with the Montreal Sephardic community. Unless, as I suspect, anyone who doesn't approve of the C.S.Q. becomes automatically an "outsider"!

Henri Elbaz indulges in wishful thinking when he attempts to equate the Sephardic community in Montreal with the C.S.Q. The former is certainly a vibrant immigrant group, with a tremendous potential for the enrichment of the Jewish community. In contrast, the C.S.Q. constitutes a small body of individuals who have been so engrossed in their obsession with community politics and personality problems that they did not even realize that they did not even realize that they had alienated the very community they were supposed to represent. Thus, in February 1984, the General Assembly of the C.S.Q. hardly attracted sixty people, "leaders" and journalists included, out of a population of 25,000 Sephardim. But today, who really cares about the C.S.Q. activities any more, in our community?

The sad truth is that this estrangement of the C.S.Q. from the reality of the Sephardic community has contributed in no small degree to the present cultural void, and to the disaffection of our youth for organized Jewish life in general. Quite understandably, the newly appointed president of the C.S.Q. bravely tries to paint a glowing picture of his organization and its achievements. I fervently wish it were a true picture. But it is not! He is evidently silent on the isolation and the discredit that the C.S.Q. has suffered in the last four years, on the serious problems it has experienced in education, on its dismal failure in the field of Jewish and Sephardic culture, which should be the only justification for its existence!

Fortunately, the Montreal Sephardic community has recently taken its destiny in its own hands, as evidenced by the newly formed congregations which are succeeding in attracting Sephardim, young and old, around their synagogue services and cultural activities, away from the C.S.Q.'s preoccupation with its "international stature." I for one am confident that the future of our community lies in these most positive developments, that have nothing to do with a C.S.Q. which has outgrown its usefulness. ●

André E. Elbaz

LUTHER

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intercourse with Jews will be rejected on Judgment Day. It is incumbent on all Christians to hate the Jews." And so it continued until Luther.

Hitler Was Never Excommunicated

But Luther, unlike some saints, did not advocate the killing of Jews. He advocated the setting of synagogues on fire. In 1099, though, when the first Crusaders took Jerusalem, they assembled all the Jews in the great synagogue, set it ablaze, and, while the synagogue burned together with its occupants, the Crusaders marched around it singing "Christ We Adore Thee." Such incidents are legion, and there is no foreseeable end. Hitler also died in the good standing of his church — that is, the Roman Catholic church did not excommunicate him, nor has it yet done so. When I lived in Spain from 1972 through 1973, a mass was celebrated for Hitler and Mussolini on their anniversaries. Perhaps it still is.

But this much is certain: Christian children are still being taught that the wicked Pharisees convicted Jesus, that the evil Jews screamed for his death, crying out "His blood be on us and our children," and that kindly Pontius Pilate, the Roman governor, yielded to Jewish demands and declared himself innocent of the blood of this righteous man." That these kindly Roman rulers slaughtered thousands of Jesus' followers for the next 300 hundred years, is reserved for another, unrelated, Sunday School lesson.

Christian Anti-Judaism Based on Untruth

Here is the deepest root of Christian anti-Judaism. But is the Scriptural account of Jesus' trial and death historically accurate? A. Roy Eckardt, a Methodist theologian, describes this account as "the most terrible prevarication history has ever witnessed . . . history's greatest perversion of justice." In a recent book, he calls for a revision of the Gospel because "true religion can never be grounded upon false history." Father Gregory Baum, a Roman Catholic theologian, writes: "When in the late fifties I tried to give a partial response to Jules Isaac in a book entitled: The Jews and the Gospel, I readily acknowledged the anti-Jewish trends present in Christian preaching, but I then thought that it was my religious duty as a Christian theologian to defend the New Testament itself from the accusation of prejudice and falsification . . . Since then, especially under the influence of Rosemary Ruether's writings, I have had to change my mind . . . If the Church wants to clear itself of the anti-Jewish trends built into its teaching, a few marginal correctives will not do. It must examine the very centre of its proclamation and reinterpret the meaning of the Gospel for our times. Is such a reinterpretation possible?"

Is Reinterpretation of Gospel Possible?

He does not know. He finds some hope in the Second Vatican Council. For instance, it declared: "Although the church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures." But this is insufficient. Father Baum believes that Christianity must be "a creative process in which past Christian teaching, in obedience to God's Word in the present, is interpreted and reformulated as the good news for the present era . . . God is addressing the Church anew through the awful event of the Holocaust . . . the Holocaust teaches the church that any monopolistic claim to divine truth . . . will eventually translate itself . . . into social attitudes and political action and hence generate grave injustice that . . . accumulate and become major crimes . . . This, I hold, is the message of Auschwitz to the Church." But if contemporary Christian theologians feel bound to past teachings, biblical or ecclesiastical, then Father Baum has no hope of removing the source of Christian anti-Judaism, or what Rosemary Ruether calls "the left hand of Christology."

No Theological Basis for Anti-semitism

The Lutheran participants of the Stockholm Conference say: We believe that a Christological reading of the Scriptures does not lead to anti-Judaism." They are wrong, they ignore "the left hand of Christology": and they seem reluctant to undertake a radical revision of Scripture. I find more hope in a statement of the Lutheran Council in the U.S.A. "Christians should make it clear that there is no biblical or theological basis for anti-semitism. Supposed theological or biblical bases for anti-semitism are to be examined and repudiated."

All Christians, laypeople as well as clerics and theologians, must accept this responsibility; if they don't act on it, they will share the responsibility for future consequences of Christian anti-Judaism. ●

DIALOGUE

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intimate. Every faith-community is essentially a separate universe with its own language, concepts, symbols and experiences. These cannot be communicated on an academic or empirical level. Comparative religion, when not descending to competitive religion, is at best a spiritual "peeping Tom"-ism. To be sure, all of us appear motivated by the same spiritual needs and searches. But each group's response is a most intimate, personal experience, which can be acknowledged but never really comprehended. The Tertullian paradox is a case in point. And so is the very fact that there are so many religions whose premises and doctrines are irreconcilable, including Judaism vs. Christianity. As already noted by Paul Tillich: Religion is ultimate, infinite, unconditional, and also untouchable!

Interfaith dialogue then can only be interfaith apologetics, or interfaith rationalization, in terms of lowest common denominators. This in turn denies the unique character of every religion, and thus becomes a falsification of all of them. It can but result in a loss of religious identity, of which intermarriage is just one inevitable result. In fact, Rabbi Joseph's article proves the point, especially when he confesses that "symbols and ideas that at first seemed so foreign can, with study, appear more friendly and familiar, often simply as a different way of expression." To cite some concrete examples:

Dialogue as Apologetics

Rabbi Joseph refers to the historical contrast between the Christian concept of a necessary intermediary to reach God and the Jewish doctrine of direct access. Then he claims that the Christian concept is not at all alien to Judaism, and is reflected in the Temple ritual in which the *Kohen* was necessary for the accomplishment of any ritual, including the achievement of atonement on Yom Kippur! This is a most astonishing contribution to the worst kind of apologetics. He fails to distinguish between man-God relationship, and specific rituals with their own mechanics. Worship, prayer, repentance, atonement — all these are direct. Certain rituals, such as sacrifices obligatory for the fulfilment of specific precepts or incumbent because of unique conditions, may require the use of a *Kohen* or *Dayan* (Rabbinical judge) for their technical mechanics, even as we need doctors, lawyers, and other licensed "mechanics" for their specialized functions. Atonement on Yom Kippur has nothing at all to do with the Temple-ritual, except for the unwitting violation of very specific ritual sins related to the Temple-ritual! In the absence of the Temple-service that issue is altogether irrelevant. Unwittingly, Rabbi Joseph has fallen into the trap of evangelist polemics ("Where is the blood of atonement?"), defying explicit Scripture in I Samuel 15, Isaiah 1, etc., and the whole Talmudic tradition.

His reference to the plural form of our standard prayers is again erroneous. That we pray in the plural is not a legal prerequisite, but a moral emphasis to remember that we are parts of a whole. He who worries but about himself can hardly ask God to be different and worry about him!

No less mistaken is his identification of *Tzedakah* and charity. Rabbi Joseph defines 'charity' as a derivative of the Latin *carus*, which means love. Why did he not also define *Tzedakah* as a derivative of the Hebrew *tzedek*, which means justice? *Tzedakah* means precisely justice, righteousness, thus responsibility and obligation, and not active care and love for others. The latter is called *chessed*, and there is a basic difference between *Tzedakah* and *Chessed*, as stated in *Talmud: Sukah* 49b, and explained by Maimonides, *Moreh Nevuchim* III:53.

Really shocking is the rabbi's thesis that we should give sympathetic appreciation to the Christian doctrine that Jesus was more than a person, because . . . there is a

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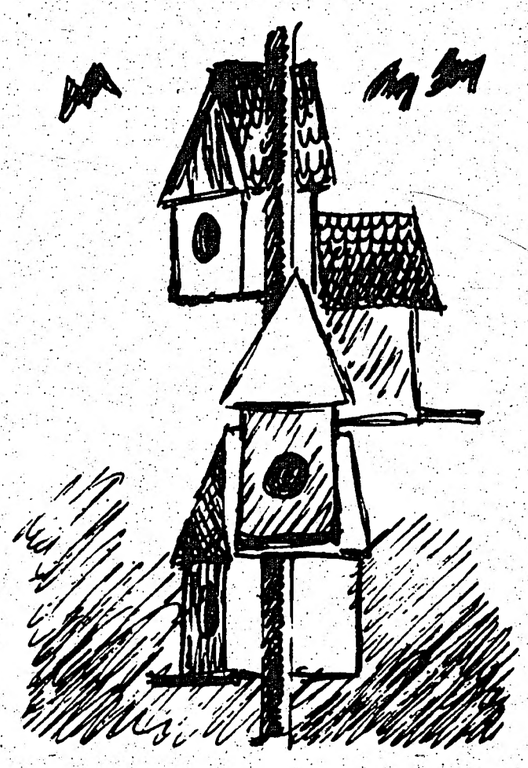
Return and Remember

by Suzanne V. Reich

In the spring of 1944, S.S. troops and the Gestapo of Nazi Germany occupied Hungary, and in the following few months, the "Final Solution" became the tragic fate for nearly half a million Hungarian Jews.

Those of us who survived, were mostly unable or unwilling to cast too many lingering glances backward; we wanted rather to rebuild our lives in new lands, starting new families, attempting even to put down new roots. Yet, by hoping to forget the horrors of the past, we have nearly obliterated other memories as well — memories which sustain, which give identity and courage — those of childhood, before Auschwitz.

After nearly 40 years of healing, I felt myself ready and wanting to return to the place of my birth — a small village in Northeast Hungary — there to recapture some of my childhood memories. These are some excerpts from the journals I wrote during my travel to Pátroha and Kisvárda.



WE are leaving Budapest well behind and it is from here that my true return begins. Budapest was not my home ever, so past visits with my husband or with our children were exactly that; visits to beloved relatives, visits to a pleasant city. Today is very different.

On our drive, we skirt the city of Gyöngös, hometown of my uncle Henrik. Shortly before his death, he spent a few weeks with us last summer in Montreal, and I now think of the sadly puzzled musings of this 90-years old relative. I remember his expression of incredulity while telling me how in 1914 the townspeople of Gyöngyös gathered at the main square and shouted "Vive la guerre" over and over again.

Uncle Henrik served as a lieutenant in the Hungarian Army during World War I, as captain in the beginning of World War II, then deported to Auschwitz and Dachau in 1944.

We are already in Hajdu-Bihar county, the county bordering Szabolcs, my home county. My heart beats very fast, at times I almost have to hold my breath. To see, to feel, to remember.

From here on, every town we pass has special memories. Hajdúböszömény, where my father had a brief jouranlistic career with a provincial newspaper; Tiszalök, where my father's youngest brother Imre lived with his young family. I recall him being among the first Jews drafted into "forced-labor-army," probably sent to the Ukraine, never to return.

I see storks gracefully walking through the meadows, and I see large herds of sheep with puli-dogs rounding them up. I see multi-compartmented pigeon houses, exactly the kinds we had in our garden. I remember how my father placed the tall structure so that the birds would be safe from our cats and dogs, and summer-winter, we would be able to watch them from the window near the dining table. I see a horse-drawn carriage approaching us on this narrow road, and I see low, white-washed farm-houses with thatched roofs. And so I breathe in my childhood — happily, nostalgically, tragically.

I see wheat harvested, smell the perfume of the freshly cut stalks, and remember the wheat harvest festivals on our farm.

After weeks of back-breaking work all the wheat was reaped, sheaves neatly tied and piled into small stalks on the fields, collected and put on wagons drawn by oxen, finally brought up to the farm ready for threshing, it was time to celebrate!

My father usually hired 20-30 field workers for harvesting, men and women from the village. The same ones came year after year, so a warm relationship — much beyond that of employer and casual labour — existed between them. On the day of the festival, my father — in light summer suit — stood on the threshold of our home, awaiting the arrival of the workers. We would soon see their procession on the narrow path leading from the fields. My father and my mother would welcome them and thank them for the good job they've done. They would then present my parents with the symbols of a rich harvest: a large, exquisitely woven straw wreath for my mother, — a true golden masterpiece, woven on the fields by the women. For my father, they would hand-thresh some of the most perfect ears of wheat, and fill a white linen sack with the kernel.

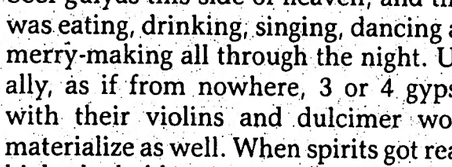
After the wreath was ceremoniously exchanged with the one left hanging from

the ceiling of the ante-room since last year; the sack of wheat solemnly emptied on the top floor of the granary to be saved for next year's seeding, the revelry began.

My father opened a barrel of his best wine saved for just this occasion; my mother offered large cauldrons of the best beef gulyás this side of heaven; and there was eating, drinking, singing, dancing and merry-making all through the night. Usually, as if from nowhere, 3 or 4 gypsies with their violins and dulcimer would materialize as well. When spirits got really high, the bolder young men even lifted us kids high in the air, whooping and stomping their feet all the while.

It seemed so impossible then, as it seems so incredible today, that such grace and goodwill would soon change into the ugly violence and destruction that ruled this land in 1944. Truly the world went mad at that time.

Next sign: Nyiregyháza, 21 km. Oh, will my heart not jump out of my body? I am almost at the place which was my home once. This is the Nyirség, that gently rolling yellow-soiled part of Szabolcs, where my paternal grandfather owned land at one time. He had vineyards, and I remember the barrels of wine he sent us on oxen-carts every autumn.



I find it surprising how after these past 40 years, the love of the land still burns in my heart. Could it be because country-people actually put their roots into the soil, and no matter what violence is used yanking it out, part of it remains there forever?

We drive slowly now; these are very familiar regions. The roads have been paved, but are narrow still, shaded by the "whispering acacias" from both sides.

We pass Rétközberencs, a small village nearest to our farm. My father's good friend and steady card-partner, Mr. Gold, was a frequent visitor at our farm, arriving always on his two-wheeled, horse-drawn coach from Rétközberencs. He had a Bachelor's Degree in Agriculture, a rarity among his generation of farmers.

We are in Kisvárda! My grandmother's last home and her children's home. My mother, her five sisters and one brother were teenagers here. They were students here, they were married here. My grandfather's grave is here. My sister and I went to "middle-school" here. We used to meet our cousins most often here, when my aunts visited my grandmother, tagging the children with them.

This is where we were together as a family last, and this is where we were driven to the ghetto; from there to the trains to Auschwitz.

We drive to the cemetery first; to visit our one ancestral grave, that of my grandfather. The cemetery is in surprisingly good condition, but my grandfather's grave is thickly overgrown with ivy. Pulling the ivy down, I read the inscription on the front of the stone. Anthony Glück, 1869 - 1927, a righteous man, husband, father, grandfather. On the back of the stone, my uncle had the names of my grandfather's family, — those perished in Auschwitz, — inscribed. They read:

His wife Fannié
His daughter Heléna and her husband.
His daughter Irénke and her child.
His daughter Ibi and her husband and their children.
His daughter Klára and her husband and their child.
His son-in-law Ernö, Ilonka's husband.

The name of the first daughter inscribed, "Heléna and her husband," was that of my mother and father.

After brief prayers and symbolic placement of pebbles, we drive on. Pass the street where in the spring of 1944 the ghetto was established, re-named now "The Road of Martyrs." Turning to the left, we reach Fort Street, passing by the corner where once was the Reiter Bakery. I can almost smell the breads, rolls and croissants baking, which were for me — growing up accustomed to home-made breads only — the greatest delicacies imaginable.

Fort Street 3! My grandmother's house and our home also the last months before Auschwitz. Words don't come easily now. I feel strange. Hurting and filled with incredulity.

The first place I look is at the bedroom-window, and see myself there in March, 1944, looking out, watching my Christian classmates going to school when I was no longer allowed to do so. Then Mr. Tischler — recognizing my hesitation, — leads the way into the courtyard. Where are the beautiful wrought-iron gates, I wonder? An elderly widow lives in the front rooms now, who is most obliging to our request of going inside. She leads us into what used to be our dining-room.

My first recollections are of the night when the Hungarian "Arrow-Crossed" Nazis came into this very room, with their guns, to take us away from this house.

My mother's tears, at their insistence that she hand over her wedding-band.... The booted foot, stomping the burning cigarette butt into our red Persian rug.... The beautiful red and gold sofa against the far wall.... The cosy ceramique-tiled fireplaces in each room, whose alcoves are still visible.... My grandmother with prayer-book in hand.... The fist-sized amethyst crystal displayed in the guest room.... My grandmother praying.... My grandmother on the truck in Auschwitz.

I run to the garden. It is pleasant, but there are no signs of my grandmother's creamy-yellow tea-roses, the long bed of lillies-of-the-valley, the blackberry tree or the two huge linden trees. I remember how the whole Glück family's children and grandchildren were supplied with the dried flowers of the linden tree, for curing our winter colds with the fragrant tea made from them. My grandmother's linden-blossoms, my mother's acacia-honey.... has there been a better cure for colds found in all the years since?

I look and I search, then notice how troubled my uncle is, so we depart hastily.

As we drive on the familiar streets, my uncle and I recite the names of families who used to live in the houses we pass: the house of the Mandel family, the house of the Spitz family. Vera Spitz, killed in Aus-

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parallel phenomenon in the claims made about Shabbatai Tzvi by his Jewish followers! Look at the analogy: because there have been Jews who did the same not too long ago, therefore it is not so ridiculous! Why look for Jews in the 17th century, when the first Christians in the *first* century were Jews? Secondly, why not go back to the Bible, where an inanimate golden calf was proclaimed as "This is your god, O Israel, who brought you up out of the land of Egypt" (Exodus 32); or all the other idols of later times described in the Bible in detail?

With all due respect to the late Prof. Heschel, his statement quoted by Rabbi Joseph is incompatible with Judaism. To fear that "God will turn away from us in disgust and even deprive us of the power to understand His word," is a very crude anthropopathism which has its roots in Christian theology, yet stands contradicted by self-evident logic and the Biblical-Talmudic tradition.

For one thing, if God should not care any more that we know His word, then why should *we* care? Are we to supersede God and His plans? Secondly, such fear is totally unfounded as God has already "promised unto you, and sworn unto your fathers, not to exchange their descendants for another nation" (see Rashi on Deuteronomy 29:12). Thirdly, if, perish the thought, such a thing would happen, of what avail is it that "Jews and Christians are called upon to work together to save the radiance of the Hebrew Bible in the minds of man"? Are we going to outsmart God?

Every Religion Must Correct Its Own Mistakes

One final, crucial point. Proponents of Jewish-Christian Dialogue, including Rabbi Joseph, claim that it helps improve self-understanding. He argues that many silly things have been said by Jews about Christianity, and all kinds of definitions of Judaism have been suggested on the basis of these distortions. Thus dialogue is necessary to correct such misconceptions.

The honest pursuer of truth will not be fooled by distortions. For Judaism stands on its own feet, regardless of any other religion. If Jews make mistakes, it is their own responsibility to correct them, from within. And if Christians make mistakes, it is their own responsibility to correct them, also from within their own faith.

The moral evil of Christian anti-semitism, charges of deicide and so forth, is not a Jewish problem but a Christian problem. The Christian world must solve this problem within its own confines, by means of internal dialogues with their own consciences and senses of morality. Theological exchanges with Jews are of no avail in this matter.

Rabbi Joseph raised the issue that "the Christian may need the Jew for his own self-definition, for his own authenticity, but does the Jew have a similar need at all? And if Christian interest is part of an attempt to atone for the sins of the past against the Jewish People, then surely... the Jew does not share that need either." He raised the issue, but could not answer it. And that is the major point!

It is up to religious leaders within their own communities to emphasize the axioms of "Love your fellow like yourself," and "What is hateful to you, do not do to others," as unqualified absolutes.

When recognizing one another as human beings, all fashioned in the image of the universal God, then we can sit down together to solve in unison and harmony the problems which affect all of us as human beings. Anything else is worthless self-deception, which makes terrific copy for P.R. professionals and may be stimulating for mental acrobatics. The resultant harm, however, by far outweighs any good claimed for it.●

Viewpoints

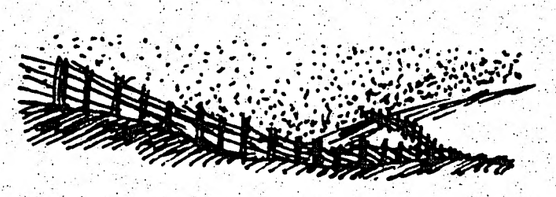
chwitz, was my classmate and best friend in middle-school. The Csillag Pharmacy, and I remember Mr. Fried the pharmacist, who committed suicide the day after the Germans occupied the town. Mr. Kálmánczi's leather store, where I remember my father so enjoyed "politicking and kibbitzing" with other farmers of the area after the county fair. Prior to his deportation to Auschwitz, Mr. Kálmámczi attained the rank of captain in the Hungarian Army.

Julius Klein's books and stationery store; I remember the feverish excitement on going there each September to buy textbooks and school supplies for middle-school. The exquisite anxiety in so juggling our allowances that there should remain some for spending at the Stühmer chocolate-shop nearby, no matter what the consequences for not having the proper compass for geometry classes may be.

The Frankel Pharmacy and I remember the lovely lady who owned it. She was later in charge of a meagre infirmary in one of the concentration camps where I too was an inmate. When one day I became very weak and was sent to the infirmary, she managed to keep me there for an extra few days by rapidly rubbing the tip of the thermometer with her fingers, and show it thus to the S.S. guard. Mrs. Frankel, I bow my head and thank you now for your heroism.

On my request to visit the "middle-school" where I studied from grade 5 - 8, we drive on the street where that school is located. It is exactly as remembered, only it seems a little smaller. I open the heavy wrought-iron gate and walk inside. The classrooms are locked for the summer, but the corridors, — with dark-stained wainscoting and hangers above them, — look exactly as they did 40 years ago.

As we drive on in search of a restaurant, I glance down towards the other direction of Main Street and visualize the Szilágyi pharmacy there. I remember Judit Szilágyi, another friend in middle-school, and I will forever remember Mrs. Szilágyi as she stood next to my mother the last time I have seen them both. In Auschwitz, October 1944.



The hour is late, we must now hurry to Pátroha, my birthplace, my childhood home. The brief journey is made on an unfamiliar paved road, not on the embankment of the irrigation canal where our horse-drawn coaches used to go. Family legend has it, that our horses knew this route so well, that the coachmen could safely take a little snooze here; but once. when my mother drove the small one-horse coach by herself, her little snooze ended with a swim in the canal. Maybe.

The paved road brings us into Pátroha from the South end of the village. Our farm was on the opposite end, so I am somewhat disoriented. We cross the railways, I know we are in the right place, and realize that the small station has to be just over at the right from here. The memories of four years' daily commuting are attached to that locale.

I think I see a familiar sight now; could that be the Vécsy school where I attended grades three and four? It's so incredibly small! Not far from it, the war-memorial, where each year on March 15th, on the anniversary of the 1848 revolution, we would remember and honour our war dead. Jewish soldiers, — who gave their lives for Hungary, — amongst them.

I see children in front of a small store licking ice-cream cones, and remember how 45 years ago my mother's hand-cranked small ice-cream maker was enough to create a sensation to be talked about for months. The "ice-cream" which after hours of cranking was finally obtained, resembled frozen slush more than it did ice-cream, but it was cold and it was frozen and it was July.

I ask Paul to stop at the municipal hall and I go in. A young woman sits behind the front desk and two girls keep her company. Embarrassed about not really knowing what I want, I inquire about people whose names come to my mind. Not Jewish people; I know that only a handful survived Auschwitz from the 200 or so who used to live here, — and they dispersed since, — but names of Christian acquaintances. None are living. I ask whether the synagogue still stands? A head-shake and embarassing silence tell me all I need to know. I ask whether any buildings remained where our farm used to be? No. Any buildings at the neighboring Trenycsényi farm, from where I could see, smell, almost feel our land? The answer is a curt no again. I ask about our last maid. Yes, she is living. The girls know her, know where she lives.

I have to think fast, — my uncle weary and tired in the car, Hani, Paul, Mr. Tischler, all anxious to get back to Nyireghaza and to Budapest, the hour is late, I am unfair to take so much from them. But I know I must go find Ica. I must find somebody alive, somebody who is a link to that time before 1944.

One of the girls volunteers to lead me to Ica's house. She pedals fast on her bicycle, we follow slowly in the car. All the while, I look left and right in this one-long-street-village. There was only one muddy little side street, called Old Post street and we pass by its corner. On its far end were the gypsy-hovels, with myriads of near-naked children always playing outside, the older ones with violins in hand. The Gypsy-Chief — long pipe in mouth, wearing his silver-buttoned black vest summer or winter — always exchanged friendly greetings with my father, whenever my father rode that way. Could that friendly, almost comradely greeting have been the natural consequence of many a night's carousing, accompanied by the gypsy-violins? Going by family legends, I think yes.

We are now in front of Ica's house. The girl on the bicycle calls her then quickly leaves. Ica comes out of her house. Forty years have naturally aged her, but have not really changed her wide-cheekboned, blue-eyed, expressive Hungarian face. She wears a calico dress and full apron commonly worn around here; her dark-blond-greying hair is braided and pinned into a bun. She is barefoot, and the dust of the soil powders her feet lightly.

She does not immediately recognize me, and when I tell her my maiden name, she becomes very agitated. Friendly and apparently loving, but at the same time perceivably very nervous. Could that be because she had some of my mother's jewelry and valuables for safekeeping and now thinks I am here to claim them? But I have no such intention; came only to someone who is living, whom I knew and loved in my childhood, and who I know loved me as well. I think she soon senses this, and we embrace tearfully.

We talk for a few - far too few — minutes, but time — forever our enemy — urges us on to continue.

I look over and past Ica's fence, see the very northern tip of the village, and behind it "our" land. Oh, how I long to touch the grass there, to see what grows there, to feel the soil there. That soil which nurtured me, my sister, our parents, aunts, uncle, maternal grandparents. Oh my God, my God, I say over and over again.

It is bittersweet to hear, especially for my uncle, these fields referred to as the "Glück fields," by the villagers, when no Glück has actually farmed here for more than 40 years.

We drive away and pass by what used to be the home and store of Eugene Weiss and his family, and I remember this tall, silver-haired gentleman bowing deeply whenever our coach rumbled by the front of his store. Owner of a humble village dry-goods store, educating his sons at medical schools of Basel, Switzerland, and at universities in Italy. Zoli tells me that his son Nicholas, whom I remember well from commuting together to Kisvárda, survived and practises law in a nearby city.

We pass by where the house of the Klein family used to be. Mr. Klein, the tailor, asked my father to be godfather to one of his sons, and from then on, my father always greeted him with the cheerful salutation "Komám-uram." ("Master, with whom I made a covenant.")

I think we are near the place where the Grünwald family used to live, and across the street was the synagogue. The Grünwalds were soda-water merchants, but it's from the golden, flaky, sweet-cheese filled pastries they treated me with that I remember them. They had a pastry like that for me whenever I was taken to the synagogue, to visit my parents worshipping there during High Holidays.

I see it so vividly: the child dressed ever so prettily in pleated skirt and matching sailor blouse, patent-leather shoes, large taffeta bow in hair; being led up to the tiny women's gallery of the synagogue, fussed over by the women; then suddenly, hush, being lifted high to be able to see her father, — a Kohen, and president of this congregation — prayer-shawl covering his head and shoulders, raising his arm, and blessing the congregation.

Afterwards, one of the Grünwald daughters would take me by the hand across the street to their house, and give me that delectable pastry.

My father, I recall, intoned Sabbath blessings over our heads each Friday evening also, and it is with his hands raised in the priestly way of the Kohanim, and with his lips murmuring "....as He has blessed Sarah, Rebeccah, Rachel and Leah...." that we have last seen him on the Friday night of our arrival in Auschwitz, June, 1944.

We are now in front of the Vécsy school, and here I ask Paul to stop for a minute. I attended grades three and four here, and remember my teacher, Mr. Vécsy very well. His introduction to the mysterious behaviour of mercury in a thermometer brought me to my first realization that physicist I shall never be; on the other hand, his perturbed excitement on the day Germany invaded Poland, transmitted — even without full understanding — into a lifelong fascination with world events, past and present.

Yes, I remember, I gaze, and take a picture. Hani is behind me, poses me in front of the little gate, photographs me in front of this Alma Mater.

We are almost near the railroad again, and I long to stay here a little more. It's a familiar, as well as an alien place, and it reinforces my whole being with the memories of an incredibly rich childhood and yet one, almost obliterated from memory by the rules of survival.

I watch a few horse-drawn wagons go by; the village drunk shouting obscenities as he emerges from the tavern; the veterinarian rushing with a small animal; two elderly men riding on bicycles; then I get into the car. "Goodbye, village of my birth, I leave you and all that was once mine here, and my heart is a little lighter."

* * * *

Paul takes a different route for our return drive, and we go right into the beautiful old city of Debrecen. I remember coming here with my mother, on days filled with appointments. Annual check-ups at the opthalmologist for me, millinery salon for my mother, rushed visits to goodness knows how many other kinds of salons, but what I remember most is how always, — before the last train back to Pátroha, — we would visit Tante Ida, my mother's old tutor. No matter how much we had to rush later to the station, this visit to the elderly lady, — who in the Glück household was once the revered teacher of all the girls, — always merited a respectful hour or so from my mother. I bet Tante Ida had much to do with my mother's ability to faultlessly recite all the classical Hungarian poetry, even as we struggled to memorize them in our own schooldays.

I suddenly remember, that this single provincial city in Hungary has special memories for my husband also. I recall him telling me, that early in 1945, while Budapest was still under the seige of the advancing Russian and retreating German armies, he somehow made his way here, and managed to continue his Ghetto-interrupted schooling for a few months here, until it was safe to return to Budapest.

We next drive by Hajuszoboszlo, one of the best-known Spa Resort towns of Hungary,; one with the most delightful vacation memories for me. Since the naturally occurring hot-water mineral springs were supposed to have therapeutic qualities here, it behooved that my grandmother be taken to 'Szoboszlo' for her "annual cure" of rheumatism. This in turn gave a marvellous excuse for my mother and my aunts to meet there for a few weeks every summer. The kids were tagged along, and it was a re-union of sisters and cousins whose joyous days were anticipated weeks before the actual trip. Talked about for weeks afterwards too.

Like the time my teen-aged cousin Johny lipsticked and rouged himself, tied a scarf turban-style around his wavy hair, then wearing his floor-length terry robe, walked nonchalantly into the women's nude sunbathing deck. How unfair of Fate to so arrange things, that our aunt Ilonka should pick that exact same moment to leave the sundeck, and meet Johny head on, barely a few steps inside the gate!

Or the time my cousin Gaby and I thought it hilarious to teach her tiny sister Marika a mildly obscene verse, which she could not yet understand, and then bribe her to recite it innocently to the adults gathered in the garden. Alas, the swift and physical reactions of aunt Irénke and my mother left no doubt about their quick understanding of the not-so-innocent sources of Marika's learning.

We drive on, through towns which are not familiar anymore, only as names learned in Grade 5 Geography. The air is very quiet; the Hungarian "Puszta" sky cloudless; the heat oppressive. A hare sits by the roadside. I am now very tired, stop taking notes, and all of us remain quiet, lost in our thoughts for the few hours till Budapest.●

NEIGHBOUR PRAYING

There he stands opposite,
his pew, the back balcony —
he turns this way, that way,
inclines towards the east
and his kimono begins to fill
with the same wind
that takes up his prayers

Will they find safe haven —
together, he and his ancient chants?
Or will another wind
unsabbatical and devouring
drive him past the reach of voices
to the lost horizon of silence

Jerusalem

Drawing by **Sharon Katz;** *poem by* **Seymour Mayne.**
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